47.
3 / 13.
1268.

London, Saturday *Sept.* 12. 1657.

READER,

THis is that *Exact Narrative concerning* Nathaniel Butler, *which was ſometime ſince promiſed to come forth by my appointment, under the hand of* Randolph Yearwood.

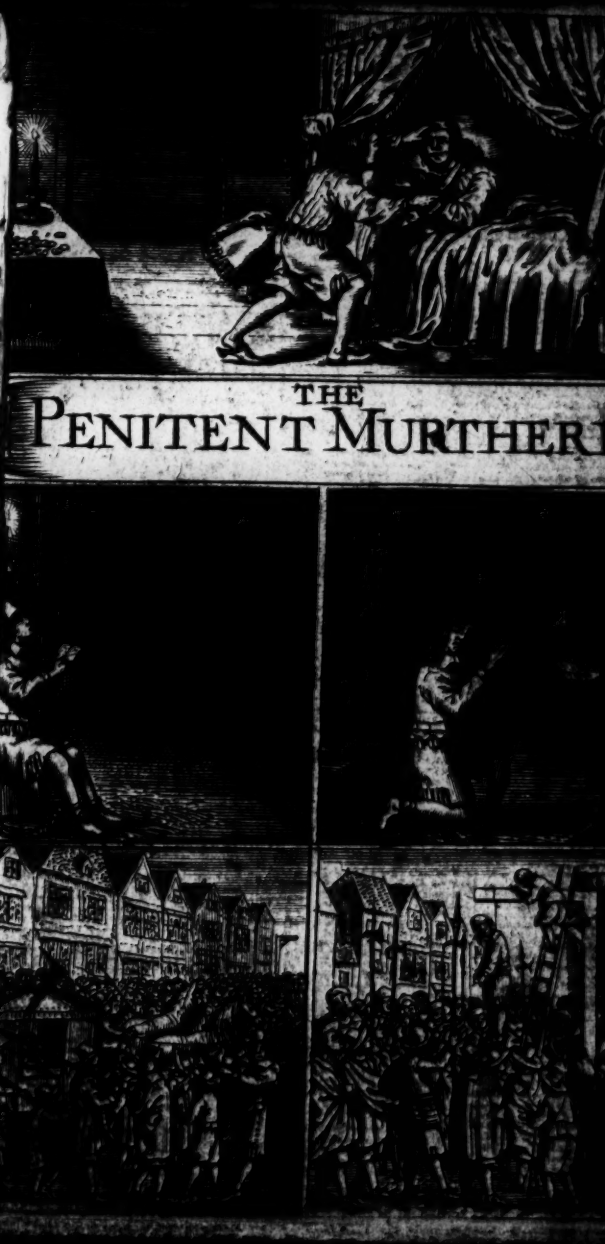
ROBERT TICHBORNE,
Mayor.

The Explanation of the Frontiſpiec

Inhumane BUTLER! what aſſault thy Friend
Whilſt innocently ſlumb'ring to his End?
Muſt thy purloyning Hand and fatal Knife,
Rob him at once of's Mony and his Life?
Cileſs NAT! to Butcher him in's Bed,
nd where thou'ſt lain to leave him murthered.
But thou art now a Priſ'ner for thy Crimes,
famous Preſident to future times.
Chains, and a Dungeon make thee relent,
nd of a MURD'RER become a PENITENT-
Divines, and others to the Priſon go,
and Confer with him, pitty his wo:
him in Tears; how he laments and cries
BLOODY SIN! weeps his own Elegies:
oans his murther'd Friend, makes ſuch complai
muſt conclude him for a precious Saint.
Arraign'd, Condemn'd he is to die,
Theft, his Murder, and his Burglarie:
t he's convey'd by Coach to Milk-ſtreet-end,
to expire, where he deſtroy'd his Friend,
ent KNIGHT! whoſe Tragedy ſhall be
kable to all Poſteritie.
curſed Bags! that caus'd this Homicide,
e the one is ſlain, the other crucifide.

Reader! no more, this little Book will tell,
That BUTLER *dy'd a true* NATHANIE

piece.
end
e,
ed.
E-
mplaint,
end,
NIEL



The Penitent Murderer,

BEING AN

Exact Narrative

Of the Life and Death of

NATHANIEL BUTLER;

Who (through Grace) became a Convert, after he had moſt cruelly murdered

JOHN KNIGHT.

With the ſeveral Conferences held with the ſaid *Butler* in *Newgate*, by the Right Honorable the Lord Mayor, and divers eminent Miniſters, and others. As alſo his Confeſſion, Speech, Prayer, and the Sermon preached after his Execution.

K

Collected by Randolph Yearwood, *Chaplain to the Right Honorable, the Lord Mayor of the City of* London.

The Fifth Edition; *With the Addition of an Advice to the* COUNTREY.

Whereunto is annexed a ſerious Advice to the Citizens of *London*, Subſcribed by the moſt eminent Miniſters thereof.

Deut. 13. 11. *And all Iſrael ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.*

London, Printed by *T. Newcomb* for *J. Rothwel* at the Fountain in *Goldſmiths-Row* in *Cheapſide*, and *Tho. Matthews* at the White-horſe in the New Buildings in *Pauls* Church-yard. 1659.

The Penitent Murderer.

BEING AN

Exact Narrative

Of the Life and Death of

NATHANIEL BUTLER,

Who (through Grace) became a Convert, after he had most cruelly murdered

JOHN KNIGHT.

With the several Conferences held with the said *Butler* in *Newgate*, by the Right Honorable the Lord Mayor, and divers eminent Ministers, and others. As also his Confession, Speech, Prayer, and the Sermon preached after his Execution.

Collected by Randolph Yeaswood, Chaplain to the Right Honorable, the Lord Mayor of the City of London.

The Fifth Edition; With the Addition of an Adjunct to the COUNTREY.

Wherewith is annexed a certain Advice to the Citizens of London, subscribed by the most [illegible]

Dan. 12. 10. And all [illegible] and [illegible] and [illegible] de [illegible] [illegible]

London, Printed by F. Newcomb for [illegible] at the [illegible] and The [illegible] in the Whitehorse in the New Holborn [illegible] Chancery [illegible]

To the Right Honorable,

Sir Robert Tichborne Kt,

Lord Mayor of the City of

LONDON.

My Lord,

YOU have done (being directed, and enabled from on High) many noble and good actions for this City, the Government whereof is yet yours. But really (my Lord) the right honorable act was this, your personal and frequent visiting Na-

thaniel Butler, *when he lay a Prisoner in* Newgate. *His Soul certainly was precious in your eyes; and this engaged you to send others, and to go your self to see him several times; I verily beleeve you will yet see him once more; not as a Malefactor in an obscure disparaging Gaol, but as an Angel of God in the Kingdom of Christ, whether (I am confident) he is gone, and you are going. Before he went, he desired me to give you humble thanks, for all the favor he had*

had received from you, or by your means from others: He was very thankful to your Lordship, and the rest of the honorable Bench, for his Fortnights Reprieval; confessing that Court to be both just, and Merciful; Just, in condemning his body to death; and Merciful, in sparing his life for some weeks after the sentence, upon design to save his Soul: And truly you may safely conclude that his soul is safe. And is not such a conclusion a rich Requital of all your Exhortati-

hortations, Tears, and Prayers.

My Lord, *I shall rejoyce to see you grow and abound yet more and more in Righteousness, Holiness, and (as the Elect of God) bowels of Mercies; which will render you like unto, and well liked of by the* LORD of Lords. *To whom I leave you, and remain,*

Your Lordships Servant

RANDOLPH YEARWOOD.

THE EPISTLE TO THE READER.

READER,

THE Malefactor mentioned in this following Narrative was none of mine acquaintance, till for his horrid fact) he was apprehended and imprisoned. So that it was not any Relation of mine to him that put me upon this publication; but I undertook this work as judging it of general concernment to all men, both good and bad.

1. As to the bad. If thou art an evill wicked man or woman, then this Narrative (with the annexed Admonitions and Sermon &c.) much concerne thee, to make thee (if possible) penitent and truly reformed.

2. Art thou a gracious, good man, or woman; then thou hast reason to rejoyce on earth

earth, as God himself and the Angels of God rejoyce in heaven over one repenting sinner, Luke 15. 7. and 10. *I doubt not but thou wilt be well satisfied by the following lines concerning the true conversion of a very hainous Offendor.*

Now (good Reader) grant me one request not to look upon the following discourse as a bare story or a piece of News, and so having read and seen it, there is an end: But read and consider, read and pray, that this great and extraordinary passage of divine Providence may profit thy Soul, which is the desire of my heart and Soul, to God himself. Otherwise I could not be (as indeed I am)

Thy Wel-wisher,

Friend and Servant,

RANDOLPH YEARWOOD.

An Exact TABLE.

THree *Conferences between* Nathaniel Butler (*during the time of his Impriſonment in* Newgate) *by the Right Honorable* Robert *Lord* Titchborne *then Lord Mayor, under his Lordſhips own hand,* page 1.

A brief Account of a viſit given to him whilſt a Priſoner in Newgate, *the Friday before he ſuffered, by* Tho. Caſe *Miniſter in the City of* London, p. 5

Certain Obſervations of Tho. Parſon *Miniſter at* Michael-Woodſtreet, London; *touching the behavior of* Nat. Butler, *whilſt he preached at* Newgate *the Lords day before his Execution,* p. 9.

Some paſſages between him, and a Friend of his that came to viſit him; by way of Dialogue, p. 13.

A recollection of the ſum of two excellent Diſcourſes between Sam. Tull, *and* Nat. Butler *in* Newgate; *both continuing ſeveral hours,* p. 15.

An

An Exact Narrative of the Life and Death of Nathaniel Butler, p.24.

A true Copy of his Speech delivered at the time of his Execution, p.34.

As also the form of Prayer used by him, p.43.

The place of his Execution, and manner of his Burial, p.46.

The Sermon preached at his Funeral, p.47.

The true Copy of a Letter intended to be sent by Nath. Butler, *to Mistris* Knight *(Mother to the murdered* John Knight*) a little before his Execution,* p.59.

An Instruction and Admonition to all persons whatsoever, especially to Parents and Children, Masters and Servants residing in the Country, p.61.

A Serious Advice to the Citizens of London, *set forth and subscribed by the most eminent Ministers in the said City; upon occasion of that horrid Murder, and dreadful death of* Nath. Butler, p.75.

Three

Three Conferences held with Nathaniel Butler (*during his Impriſonment*) *by the Right Honorable the Lord Mayor, under his Lordſhips own hand.*

WHen *Nathaniel Butler* was firſt apprehended and brought before me, he was in exceeding great burthen of Spirit, full of tears, free to confeſs the Fact, with all the aggravations thereof, and was ſollicitous for nothing, but a few days reſpite for his poor ſoul, it ſeeming to me that nothing at that time was on his thoughts, but what ſhould become of his Soul.

At my firſt Conference with him, which was about five or ſix days after his Condemnation, I found him very ready to acknowledg his actual ſins, and to charge himſelf with them and the aggravations that did accompany them, and this with ſad tears of complaint, and indignation againſt himſelf and his ſins; but did take no notice of his ſinfull Nature; which my ſelf and a Friend with me (Mr. *Griffith* of the Charter houſe) perceiving, We endeavored by Scripture to ſhew him his ſinfull Nature, as the Root of all his ſinful actions, which he diligently hearkned to, and was affected with, but acknowledg'd his former Ignorance herein, and that he had not ſo expreſly before thought thereof, or been inſtructed hereabout, and what he heard and received at this time among other particulars, was ſo far bleſt, and wrought into his ſoul, that to our ſelves; and (as we heard) to others, he did from that Night following much inſiſt upon and bemoan his ſinfull nature, and the ſtate of ſin he was born

in

in, as well as, or together with those sinful acts he was guilty of.

At my second being with him, after applying the free grace of God and Christ crucified to his faith for the pardon of his sins; I asked him whether his heart could most willingly receive that pardon, or a pardon for his life, and bid him consider, and tell me what his heart said in that Point: After a little pause, he made me this answer, That indeed he did not desire to live longer in this World, for he had found sin so bitter a thing, and himself so prone to sin, that if he should live longer, and sin against God, it would be much more bitter to him then death, and he did heartily bless God that had brought him to the hand of justice, and did truly love the party, who (as he thought) was the Instrument to discover him, acknowledging that the Devil had tempted him to lay violent hands on himself; and after that temptation to fly beyond the Sea; which if God had suffered him to do, and so escaped justice, he might have gone on in his former course of sin without Repentance, but did truly bless God that had delivered him from these temptations; and had brought him to that condition that then he was in; he did acknowledge with much thankfulness to God and man, the mercy of a few days between death and judgment, and that God had given him so great a share in the hearts and prayers of his people; he did several times throw himself on the free grace of God in the blood and merits of Jesus Christ alone for his Salvation, renouncing all but Christ, acknowledging that he beleeved to be washed from his bloody Fact, and all his other sins, by no meanes, but by the blood of Jesus Christ.

At my third and last time of being with him,

which

him, which was the night before he died, I endeavored to hold forth to his faith from Scripture the glorious state in heaven to all Eternity, that Jesus Christ had purchased, and was in the possession of for true believers, and into which such souls should immediately enter, when they leave the body, and abide there with Christ their Head for ever: To which he gave very great heed and attention, and though his lips said little, yet to my apprehension his soul spake very much; for it wrought in his body, as if it were raised up by Faith; through what was held out to him, even to the admiring of that grace and glory; the working of his soul, was mixt with tears (as I conceive) of Joy; for he mentioned nothing of the fear of Death, though he was often minded of it, how near it was at hand; nor did I then perceive any paleness in his face, or sinking of Spirit, (the Symptomes of the fear of death;) But that those workings of his Soul were reachings after that glorious Inheritance held out in *Rom.* 8. 17. *To be heirs of God, joynt heirs with Christ*; which Scripture was then opened to him; And that glorious Inheritance set forth by the concurrence of several other Scriptures, with an endeavor to give him a view by the eye of faith, of that which in a very few moments after, his soul should to all eternity be made partaker of in joy and glory with Christ in Heaven, which was infinitely more then could be expressed or conceived; and this I judge did make his Soul so work within him. After some time in prayer, I parted with him, and almost the last words I had from him were these; He told me he was really offended with himself, because he hated sin no more, which had caused him to offend God so much; he told me that Satan was busie to perswade him, that all his Faith and Repentance

was falſe, but he had beleeved the Devil too long, and he would truſt him no longer, but now caſt his eternal ſoul on the free Grace of God in the blood of Chriſt alone for Salvation, renouncing himſelf wholly. In this reſolution and frame of Spirit I left him: And as I am informed, (through the free grace of God) he did abide and encreaſe in it to his laſt breath. Upon the whole, I am truly perſwaded from that work of God that I obſerved to be wrought in him, and the degrees of it, that though his former life was full of all wickedneſs, his ſoul exceeding ignorant of God, and his own ſinfull nature all that time, and his Repentance and Faith in Chriſt very late, yet that the free grace of God (who is not bounded to time) did make both his Faith and Repentance true, and do beleeve he is with Chriſt in glory. I do not give this publick Atteſt to encourage ſin, but to magnifie the free grace of God in Jeſus Chriſt to Sinners; and I do aſſure whoſoever reads this, that poor ſoul which is the Subject of it, found ſin to be exceeding bitter, before he had any taſte of the ſweetneſs of Gods free grace in Chriſt. Hoping this may be of publick uſe, I am free to Atteſt it with my Name.

September 10. 1657.

Robert Tichborne,

Major.

A brief Account given to Nathaniel Butler, *a Priſoner in* Newgate, *upon the Friday before he ſuffered, by* Tho. Caſe, *a Miniſter of the City of* London; *wherein he made theſe following Obſervations.*

THe ſaid *Nathaniel Butler* expreſſed,

1. A deep ſenſe of that deſperate Bloody fact which he had committed, which he loaded with all the blackeſt aggravations that might be, eſpecially, with this Conſideration; *That for ought he knew, he had deſtroyed Body and Soul with one blow; He had begged and obtained a ſpace of Repentance from his Judges, but had not afforded his Brother one moment to beg pardon at the hand of God.* This Conſideratoin ſtuck ſo deeply upon his ſpirit, that it had well nigh ſunk him into deſpair, had not God ſent in ſome relief by the hand of one that viſited him in Priſon, in the inſtance of *Manaſſeh*, who having ſacrificed his ſons unto Devils, and ſhed much other innocent blood, upon his repentance finding mercy, did not deſpairingly afflict himſelf with the conſideration of what became of the Souls of thoſe whom he had ſo cruelly murthered. *Secret things belong unto the* Lord, &c.

2. He expreſt not onely ſenſe of the guilt of blood, but a right Goſpel-notion of the *ſinfulneſs of ſin*; *All ſin*, the leaſt ſin, not as deſtroying onely, but as defiling; not as contrary to the Creature in the effects of it, but as contrary to God in the nature of it; A grieving of the Spirit; a crucifying of Jeſus Chriſt a freſh; a moſt unworthy requital of the love of a crucified Saviour.

3. He discovered also that, which indeed was the thing which I came purposely to the Prison to enquire after, *viz.* a right apprehension of *Original sin*, the *Corruption of his Nature*, which he lookt upon as the Fountain and Spring-head of his Murther, Theft, and all other actual wickedness; bewailing them all with *David*, in their first source and spring; *Behold, I was born in sin, and in iniquity did my mother conceive me*, Psal. 51.5.

In a word, he had as right a notion of the state of Unregeneracie, as ever I found in any new Convert.

4. He expresst also an high appretiation of Jesus Christ; not onely for pardon of sin, but for power against sin; not onely to deliver the soul from the wrath to come, and everlasting burning, but from the state of Nature; as a Fountain of Holiness, as well as a Fountain of Happiness.

5. An high apprehension and admiration of Free grace, in pardoning such a sinner as he was: Which he expresst with much self-abhorrencie, as one that had no regard to the Sabbath, never acquainted himself with the Bible or Catechism, never prayed; and if a good Thoughe were entring his heart, he would thrust it away from him with greatest indignation. The pardon of these, with other sins, he admired in some such language as the Apostle did, 1*Tim.*1.13.

6. God had vouchsafed him a sweet taste of the Promises; some whereof, most suitable to his condition, God had pitched his soul upon, which he repeated with so sweet a relish, as a man might perceive his soul was even ravished with the sence thereof.

7. Wonderfully did he bless and admire the goodness of God in calling such a cruel enemy to mankind

kind as he was, in murdering his Brother, into the prayers, compaſſion, and care of ſo many of his precious Servants, both Miniſters and others. He did particularly acknowledge the extraordinary pains, care, and tenderneſs of the Chief Magiſtrate of the City, to be beyond all preſident, or expreſſion.

8. Great affection and compaſſion he expreſſed to the ſouls of others: His Fellow-Priſoners Profaneneſs and deſperate ſecurity he exceedingly lamented; the ignorance and blindneſs of men that came to ſee him, he heartily bewailed; they would aggravate his Bloody fact, and ask him whether the ſight of the Bags were not the firſt temptation to the murthering of his Brother? But alas! ſaid he, it was not the ſight of the bags, nor the inſtigation of the Devil, that could have put me upon ſuch a wickedneſs, had there not been ſuch a curſed Nature within me, by means whereof I was a Murderer before ever I ſlew my Brother, and an Adulterer, and a Blaſphemer, &c. Yea, he looked upon that Original corruption he carried about him, a greater ſin before God, then a thouſand acts of Murder or Adultery, &c. becauſe it is the fountain of them all; which I never, ſay, ſaid he, or took notice of till now that God hath opened mine eyes in this wonderful manner. Neither do the moſt of men and women ſee it; but becauſe by the reſtraining power of God, they live free from ſuch groſs and ſcandalous crimes, they think themſelves in a good eſtate, and that they ſhall be ſaved: But alas ſaid he, they have the ſame nature that I had, and until their natures are changed and renewed, they are accounted as guilty of all ſins before God, and as uncapable of Heaven and Salvation, as if they had committed them in the greateſt act; this ignorance of the generality of people, old

and young, he bewailed with much hearty sence and feeling.

9. He was very firm and fixed to the Principles of the Protestant Religion, though he had but newly suckt them in: insomuch that being several times encountred in Prison by some Priests and other Papists, that came to seduce this poor dying Wretch, who told him that if he would be reconciled to the Church of *Rome*, and turn Catholick (as they call it) they had power to pardon, absolve him (which his Ministers had not) and that if he would not renounce his Religion, there was no way with him but damnation; with divers menaces to terrifie him, and flatteries to ensnare him: Yet the Youngman, through grace, stood against all these Temptations, as a Rock that could not be moved, but sent them away with a great deal of contempt and indignation. He wisht the Civil Magistrate would be watchful, and restrain the liberty, and prevent the temptations of these Seducers; which he promised to make his humble request to them at his death.

10. He did not at all doubt of his salvation through Free-Grace, the merits and love of Jesus Christ; though withal he did make it a very solemn Query, Whether he might warrantably and safely cast himself upon Jesus Christ, on such terms as God holds him forth in the Gospel to poor lost Sinners, being such a sinner as he had been?

11. He was not at all afraid of death, nor desirous to live; but being asked by a Gentleman that stood by, what he would do if he should live? he answered, He desired not life if he might have it; partly because he durst not trust his own heart; partly out of an infinite desire he had to be with Christ, who had loved such a loveless wretch as he was.

One

One expreſſion he uſed was, *That he was not at all angry with his ſin for bringing him to ſuch a ſhameful end, the ſhame and death do not in the leaſt trouble me.* He was above all theſe conſiderations, and deſired that God might be glorified in, and by his ſufferings.

12. And laſtly, He earneſtly deſired them preſent to joyn in prayer with him, which was performed by a Miniſter, who was witneſs to this part of the Narrative. He expreſt ſtrong affections and workings of ſpirit during prayer, and much thankfulneſs for that Chriſtan Office.

In many of theſe particulars, poſſibly his very expreſſions *in terminis*, may not be ſo exactly rendred, but as to the import and ſubſtance of every particular, this is a faithful and true relation.

In all he ſpake, the manner of his ſpeech and countenance expreſt the higheſt affection that might be.

THO. CASE.

Certain Obſervations of Thomas Parſon, *Miniſter at* Michael Wood-ſtreet, London.

BEing deſired to preach at *Newgate*, *Aug.* 30. in the afternoon (being the Lords day immediately preceding the Execution of *Nathaniel Butler*) I carefully obſerved him while preaching, and had diſcourſe with him both before and after Sermon.

While preaching, I took notice, that the man seemed wholly to be taken up with what he heard, nor minding the great crowd about him, that came to see a poor reed shaken with the wind, staring him in the face as a condemned Malefactor; but he minded the Pardon I in the Name of God offered him (treating of the Pardoning Grace of God) with so fixed an eye frequently did he look upon me, and and so heedfully turn to Scriptures, as one taken up with the weightiest matters, when as otherwise it might have wrought some discomposure to have so many such Observers.

When with him before and after Sermon, I took notice both of his carriage and words, by both which, great discovery of the frame and temper of his mind might be made.

His carriage to my observant and impartial apprehension seemed to be excellently attempered to his present condition, being sweetly submissive, neither servilely dejected under the Apprehensions of his past sins and present state, nor forwardly confident as though he forgot he were such a Malefactor:

His deportment did in my judgment (not without some admiration, then, and after in the reviewing thoughts of it, of the *Decorum* and suitableness of it to his present condition) speak a well mixed and compounded sence of his own deserts, and divine mercy; which also did his words.

His words might be reduced to these two main and excellent heads.

A declination against sin, and Admiration of Grace.

Against Sin he expressed the greatest Displeeney and abhorrency, yea the sin of his Nature, that root of bitterness, which he said men took but little notice of; and for actual sin abstractedly from the

fruit

ſruit of it, even ſin as againſt the holy, juſt, and good law of God, and as againſt God that hath deſerved better at his hands, Profeſſing, (as in general he had no deſire to live) ſo if the greateſt hire ſhould be offered him to live, if it might occaſion his return unto folly, he would not accept of life, and the world with it; and that ſin as ſin, even the leaſt ſin did make his heart riſe at the firſt thought of it, and he could ſpit it out with deteſtation, wondring that men made no more of ſin, bewailing he was no more ſenſible of and humbled for ſin, expreſſing how afraid he was now of doing any thing that might offend God, even in the leaſt. Then (as all along) he was ready to take all occaſions of a full, free, and impartial confeſſion of ſins, cloathing them with their agravating circumſtances, to make them out of meaſure ſinful.

His high admiring thoughts of the Love and Grace of God, ſeveral ways he expreſſed in a moſt ſerious affectionate manner, both in general, and in reference to himſelf, and his ſence of his intereſt in them. He was much in repetition with thankful wonderment of many promiſes of God; ſome I had before ſpoken of in preaching, and ſome others, ſuch as ſet forth Gods readineſs to pardon; the freeneſs, largeneſs, and unchangeableneſs of the pardoning mercy of God; and again and again ſpeaking in the words of *Paul*, And that ſuch an one as I ſhould obtain mercy! Such an one as I finde mercy! Admiring the diſtinguiſhing grace of God towards him, that when other Priſoners (though in leſs danger then himſelf of Death, whom we then heard above making a noiſe) were without thought of ſin or God, God ſhould ſnatch him as a Fire-brand, and that in ſuch a way, making ſin, ſo great ſin to be over-ruled to his great good. He expreſſed his appreciating thoughts of Gods promiſes, ſavourly deſcanting

ſcanting upon them, and comfortably applying them to himſelf, ſaying, I could formerly find nothing deſirable in a Promiſe or any Word of God, it was a burthen to me, but now that the Promiſes were the rejoycing of his heart. He ſaid, Satan had ſorely winowed and buffetted him, but Chriſt was on his ſide: And uſing the words of the Apoſtle., *This is our rejoycing, the Teſtimony of our Conſcience*, he added, God hath ſaid, whoſoever repenteth and believeth ſhall find mercy and be ſaved; my conſcience telleth me and witneſſeth to me that I unfeignedly repent and really believe in Chriſt, and I am one of thoſe *whoſoever*; therefore Chriſt is mine, *&c.*

As to his condition in general, from what I found or otherwiſe heard, I conceive, there are many things very remarkable.

1. As to his ſin committed. 1. That this great ſin was clearly a judicial ſin, the puniſhment of former ſins, for which God left him. 2. That as it was the deſerved fruit of a bad Cauſe, ſo it was the accidental cauſe of good fruit, the Lord overſhooting Satan in his own bow, when, and by what means he took to make ſure of him, God ſtartled and rouſed Conſcience, which would not with the noiſe of leſs guilt be awaked, and humbled the Sinner, *&c.*

Secondly, It ſeems to me very obſervable, as to the work of God upon him, that it was ſo orderly gradual; he being firſt bound up partly through his ignorance in which he had been brought up, partly through the amazing guilt that with an overwhelming ſtupifying power came upon him: he afterwards by degrees, and that at laſt to ſuch a meaſure of clearneſs and diſtinctneſs of Underſtanding in the things of God, had an extraordinary beam of divine light darted into his Soul: and that by degrees, his ſence of the ſinfulneſs of ſin increaſed (as I have been credibly informed) to a deep humili-

atio

ation, not without horror, and ſo ingenuous confeſſion: And then upon the alone, and moſt ſufficient foundation of the rich and precious promiſes of the Goſpel, he was raiſed up to the apprehenſion of mercy, and at laſt of his particular intereſt in it.

Thirdly, The hand of the Lord upon the hearts of his People, Magiſtrates, Miniſters, and other Chriſtians in ſome meaſure evidencing the thoughts of God towards the poor man, to be thoughts of Peace and good will: in that favour he (ſo high an Offendor) found to have time of repentance and reconciliation, who himſelf gave none to his Friend: In the means afforded him, and manifold helps for his ſpiritual advantage, which he in my hearing took notice of with admiring thankfulneſs; Sermons, Viſits, general pitty of Gods people, and the importunate enlarged fervency of Miniſters and Chriſtians in praying for him, ſcarcely to be parallel'd in the memory of men.

THO. PARSON.

Some Paſſages between Nath. Butler *and a friend of his that came to viſit him, which have been omitted in the other Conferences.*

Fr. HOw do you Nathaniel?

N. But. Very well, bleſſed be God; only I muſt tell

tell you, that even now here were with me ſome Popiſh Ladies, who asked me concerning my Faith, and what Religion I did intend to die in: I told them in the true Proteſtant Religion of the Church of *England*; They anſwered, if I died not in the Roman Catholick Religion, I could not be ſaved; preſt it with ſeveral Arguments. Pray inform me therefore what is this Popiſh Religion.

Fr. *It is ſuch a Religion, that dares not truſt in Chriſt alone, without mingling their own merits, with the merits of Jeſus Chriſt.*

Nath. That is the ſaddeſt Religion in the world for me; I ſhall never be of that Religion! (clapping his hand on his breſt) for I am the vileſt wretch that lives; I haae not a good thought to truſt to; I muſt be ſaved onely by the merits of Chriſt, if ever I be ſaved.

The ſame Friend watching with him the night before he died, wiſhed him to think of the free Mercy of God in Jeſus Chriſt, that God ſhould call him at the eleventh hour. He anſwered, I deſire to be vile in mine own eyes, and admire free grace.

About five of the clock that morning he was to ſuffer death, he was raiſed to a high pitch of Joy and cried out, Oh ſirs, help me! help me to gleri, fie God! ſhew me how to glorifie God! ſhew me how to do it! I cannot do it enough! I cannot contain my ſelf! yet ſuſpecting himſelf, he asked thoſe about him, Was it ſo with you, and with you, when God wrought upon you?

They replied, it was. Oh then ſaid he it is right, bleſſed be God: Come let us ſing the 100 Pſalm, which he ſung with much alacrity.

About an hour after they knockt off his ſhackels; now ſaid his Friend, Come *Nat.* now thy ſhackels are off, I will get thee out, and thou ſhalt run thy old

 courſe

courſe, and have money enough, and take thy fill of luſt and pleaſure again.

He ſeriouſly replied, Really, Really, Really (clapping his hand on his breſt) if I know my own heart, I would not for ten thouſand worlds loſe the opportunity of this morning. I am now going where I ſhall never ſin again.

So leaving the dark Dungeon, wherein he was Priſoner, in order to his execution, he uttered theſe expreſſions to his friends about him; *O this dark Dungeon! the beſt Room that ever I came in; and this contemptible Bed, the beſt that ever I lay in!*

A Recollection of the ſum of two Diſcourſes between S. T. *and* N.B. *in Newgate on Turſday* Auguſt 13. *and Thurſday* Auguſt 20. 1657. *both continuing ſeveral hours.*

HAviug by the Providence of God, upon due occaſion and call, been with *Nathaniel Butler* as an eye and ear witneſs (among others) of the wonderful grace of God to him in his laſt days, to the rejoycing of my heart; and being deſired and preſt to contribute ſomething to the Narrative by thoſe worthy perſons concerned in the publication thereof, I ſhall do it very briefly, according to my beſt knowledge and remembrance.

My firſt addreſs unto him was, to know what ſerious ſenſe he had of his hainous ſin, and his ſouls condition?

In anſwer to which, he did in a very mournful manner,

manner, largely lay open the ſtrong convictions he had upon his conſcience of the ſinfulneſs and damnableneſs of his ſin, ennumerating (himſelf) the ſeveral aggravating circumſtances thereof, with the time and manner of his conviction, which began not untill his impriſonment and fetters began. For albeit he was followed and filled (as he ſaid) with diſtraction, amazement, and diſquietment, from the time of the fact, making him reſtleſs in all places; Yet he told me he had no ſolid conviction of his ſin, until he came to be alone in his Chains, like *Manaſſeh*, 2 *Chron.* 33. 11,12. his prejudgement of the ſentence of death, brought in the thoughts of an eternal after-eſtate, and then ſaid he, my conſcience way enlightned and awakened to ſee my ſelf in the glaſs of Gods law, and under the judgment of eternal death, which wrought ſuch horror, confuſion and aſtoniſhment, that made me cry out in the bitterneſs of my ſoul, as one under the wrath and terrors of the Almighty; Moreover ſaid he, the thoughts of this ſecond and after-death of my poor ſoul, did blot out of my remembrance the death which was approaching. Hereupon I began further to apply to him after this manner, That in this your preſent condition, there are two things of greateſt concernment to your ſoul. 1. That you be rightly regulated in your repentance. 2. Rightly directed the way of believing in Chriſt. I ſhall endeavor to make both plain and practicable.

1. Not to ſwell the Narrative with the rehearſal of what I offered him about a true and right conviction of ſin (not of this notorious ſin onely, but of others alſo) and the corrupt root and fountain from whence all ſprang, with the nature and neceſſity of a Goſpel-repentance, preſſing ſeriouſly and ſincerely upon him, this not being a time to trifle, much leſs to diſſemble, about the weighty concern-

ments

ments of his ſoul, a falſe and a feigned repentance being as bad as the ſin it ſelf, with more the like, as occaſion was offered. *N.B.* Anſwers very ſenſibly, in theſe and ſuch like words following, not in a continued diſcourſe, but in an Intercourſe of ſpeech.

N.B Oh ſaid he, not only this one heinous ſin, but multitudes of other ſins are ſet in order before me, as well ſmall as great; and the ſmalleſt appeareth great to me, as being againſt a holy God and an infinite good; I never thought ſuch things to be ſins, which I now ſee to be ſins. O what an ignorant dead Creature was I before! I now apprehend the filthineſs, and feel the hardneſs of my heart; my heart is diſcovered to the very bottom; the whole trade and courſe of my life is brought to my remembrance, (and wringing his hands the moſt of the time) O now ſaith he, I diſcern I was in a miſerable and damnable condition before I committed this foul fact. Others think themſelves in a happy condition becauſe they are not under the guilt of my ſin, and under the ſame ſentence, but alas they are lamentably miſtaken, as I alſo was. Now do I apprehend the ſinfulneſs of my thoughts and ſecret imaginations, as well as outward actions: And all this & much more expreſt with ſuch a manner and meaſure of earneſtneſs, as did apparently ſignifie, that the two-edged Sword had paſſed and pierced through the very powers of his ſoul, diſcerning (and abilitating him to diſcern) the inward thoughts and intents of his heart. O ſaith he, I dare not leſſen my ſins, nor extenuate my great ſin, they are againſt the righteous Law and holy Nature of God; and frequently in our diſcourſe he would intermix this ſpeech of *Davids* with hands wringing, and ſtrong affections, *againſt thee O Lord have I ſinned, againſt thee, even thee, O Lord, have I ſinned and done wickedly*, and *Lord Pardon mine iniquity, for it's exceeding great*, Pſal. 25. 11.

And

And when I proceeded upon the parts of repentance, and contrition as one great branch of it, he ſaid, That he did heartily repent to his utmoſt as before the Lord; and did hope the Lord would break him more. Oh ſaith he, its the grief of my heart, I can grieve no more, and though my heart is broken, yet I am ſenſible of hardneſs yet remaining (and by way of conceſſion to my words) ſaying, Oh, its not a time to triffle indeed: I know my heart is deceitful, but I deſire nothing more then a thorough and faithful diſcovery of the deceitfullneſs of my heart by all that come to me, that I might not miſtake and loſe my ſoul; and amongſt other deceits I deſire to avoid this of reſting upon any repentance of mine, but upon Chriſt only for ſalvation: but I hate ſin heartily, not only for that it hath brought me to this miſery, but alſo for its filthy nature, and becauſe againſt a holy and merciful God.

2. The ſecond thing I endeavored to manage, was, the poſſibility of pardon and ſalvation, notwithſtanding the magnitude and multitude of his ſins, which when I began to ſpeak, his heart was raiſed to an earneſt expectation and attention, rejoycing to think there might be a door of hope. I proceeded to three or four conſiderations to evidence his ſin pardonable, and his ſoul ſalvable. Firſt, becauſe there was more grace in God to forgive, and more vertue in the blood of Chriſt to ſave, then was in his ſin to damn him. Secondly, becauſe God in the Goſpel had determined all ſins of all ſors pardonable, except only [the ſin] againſt the holy ſpirit, *Matt.* 12. 31. *John* 5. 16. which for ſundry reaſon he could not poſſibly be guilty of: this I did inculcate the more, that he might ſtedfaſtly and firmly beleeve the record and teſtimony hereof, before he went farthers

unto

unto which he did profeſs a full and ſound aſſent, gathering here-from hopes that he might be ſaved, and exulted in theſe hopes.

3. That God had recorded eminent examples in his word of ſhewing his mercy to ſuch ſinners who had committed the ſame ſin, and that with a higher hand, *viz. Manaſſeh*, 2 *King.*21.16. compared with 2 *Chron.* 33. 11,12,13. I did endeavor to enforce the parallel, about the means and manner of Gods humbling, by the ſame fetters of affliction; upon which he ſaid, Oh I bleſs God for this affliction, I bleſs God that I was diſcovered and taken; I might have run out my courſe in ſin, and directly to hell, had not God taken this courſe with me. Oh I would not exchange my preſent impriſonment with my former liberty in ſin for all the world. I hinted alſo the Murder of *David* in the matter of *Uriah*, and *Davids* prayer again, *Pſal.*51.11. which he ſaid Mr. *Thomas Jacombe* of Ludgate-hill had preached on in the priſon, which did much help his hopes, and he voluntarily called to remembrance the Jews who murdered Chriſt, *Acts* 2. 36.37,38. and made a comfortable improvement thereof.

4. I alledged that the Goſpel did pronounce and proclaim pardon of ſin; and eternal ſalvation upon true repentance, and believing on the Lord Jeſus Chriſt; and there was no viſible bar to exclude him more then any other in the world: The ſubſtance of his faith lying in this, that if upon the ſight of his loſt condition by ſin, and upon a firm aſſent to the record of God concerning his Sons being an onely and al-ſufficient Saviour, he could but caſt himſelf upon the mercy of God, and roule his ſinful ſinking ſoul upon the Lord Jeſus as a foundation, heartily hating ſin, and abhorring himſelf, and

cleaving to Christs righteousnes, he should be certainly and undoubtedly saved, according to *Mat.* 11. 28. *Joh.*6.37. *Acts* 16.31. *Isa.*55.7. also 1 *Tim.*1.15 he hereupon brake out, I see my self undone for ever, without the mercy of God in Christs blood. I know not whether to go but to Christ [but interminxing interrogatively] Is there mercy for me? Is there hope for such a one as I am? well, I will adventure my soul upon this foundation, I am resolved I will trust and hang here, [adding that common phrase] I can but perish, I can but dye, and if I do, it shall be in trusting upon Gods grace and Christs righteousnes, but I will hold fast this word, *John* 6.37. he hath said, those that come, *I will in no wise cast out*: I do come to him, and I will cleave to him; surely he will not cast me off. I told him that upon this Gospel-ground, he might soundly and surely gather to himself comfort; and if his repentance and faith (thus far) were but sincere, he might assuredly conclude upon the faithfulnes of God, and truth of his Gospel, that he should be saved, the which I endeavored to make plain and practicable to him also.

The Lord was pleased so wonderfully to enable him by his spirit to lay hold upon, and embrace these considerations, that his heart was filled with Joy and Peace through believing, in so much that he was in such a breathing panting Extasie, that he put his hands upon his sides, and cried out, Oh my heart will break! is there hope for me? is there salvation for me? Oh what comfort is this! I never felt nor tasted the like before! I formerly thought there was no comfort but in my sinful way, nor no joy but in sinful pleasures, with much more the like, and to the amazement of several persons present.

But

But in the midſt of this joy, correcting himſelf he breaks out, Oh what is become of the ſoul of him I have murthered, to whom I gave no ſpace to repent! I told him that was indeed a high aggravation of his ſin, and therefore ſhould be improved to humble him the more; But withal, the ſtate of the others ſoul was to him a ſecret, and all his diſtracting thoughts about it would contribute nothing to the other or himſelf; and therefore that he ſhould ſpend the reſt of his time and thoughts about his own ſoul: Finally, and principally, *Manaſſeh* might as well have had doubtful thoughts about the multitudes of ſouls, whoſe innocent blood he ſhed in *Jeruſalem*; but this hindred not his pardon. Oh ſaith he, what a mercy is it that I have ſpace to repent, that I was not ſerved as I ſerved him! I might have eſcaped apprehenſion, and ſome way or other have died ſuddenly in my ſins. He took much notice of the patience of God, and of the tenderneſs of the Lord Mayor, from whoſe viſits and inſtructions he had reaped much benefit alſo, that his ſouls condition was ſo much upon the hearts of ſuch who knew the weight of ſin, and the worth of a ſoul, to be inſtant with God for him.

Oh but ſaith he, I am afraid of preſumption, leſt I ſhould take comfort too ſoon. I told him that as a perſon may be preſumptuous in crying peace, whiles going on in ſin; ſo might he, if he were not ſincere and ſound in his repentance, and faith; but if that were true, he could not be preſumptuous in concluding and applying the promiſe of the Goſpel to himſelf; nor on the other hand could he preſume too far in coming to, and reſting upon the grace of God in Chriſt, but the more he did, the more accepted. He ſaid, I am ſure I am humbled

for my ſins, as in the ſight of God, and I would be more; I do abhor my ſelf and my ſin, that if I had opportunity I durſt not commit ſin againſt ſo good a God to offend and diſhonor him; and mentioning that Text, 1 *John* 3. 20, 21. my heart doth not condemn me of hypocriſie in this; and hereupon his heart was greatly raiſed again to a ſtrong confidence in God. I do hope, ſaith he, (according to that word, *Phil.* 1. 6) that God hath begun this work and will perform it to the day of Jeſus Chriſt: and whiles I do live, I will truſt in him, and ſeek to him, and yet not reſt on any thing. Some Papiſts have come (ſaith he) and told me I muſt be a Roman Catholick, or no ſalvation; but alas what works have I to reſt upon, but my Murder and my other many evil works before, that would ſink me for ever, but for the mercy of God on which I truſt? Others doubt, ſaith he, I diſſemble; but alas, what will that avail me now? the Lord knows, I do diſcover what I can of perſons and their ſins, that I may do the utmoſt good I can in preventing ſin againſt God, and the ruine of others ſouls: And I have a heart to do more if I could for God before I dye.

Finally, He expreſt much hope and comfort and joy ſeveral times in a panting breathing manner, and that Mr. *Tearwood* had been an inſtrument of great refreſhment to him in his frequent Viſits to whom I refer the Reader for a more perfect Narrative. He often expreſt not only his willingneſs but deſire to dye, both becauſe of that juſt law of God [blood for blood] and becauſe he had ſuch good hope through grace, that his ſin and ſorrow ſhould both have an end, much admiring at his gift of Memory to retain all ſpoken to him, and alſo

wondring

wondring at the change in his heart, and his comforts and joys, as being new and ſtrange things to him, greatly wondering and magnifying God that he ſhould take the occaſion upon this his moſt foul ſin, to bring him to a ſight of all other ſins and ſave his Soul.

The Lord grant it may have the like effect on others in the ſame pernicious paths: And that eſpecially Young men may hear and fear, and be converted and healed.

AN EXACT NARRATIVE

Of the Life and Death of

NATHANIEL BUTLER;

With the ſeveral Conferences held with him by the Right Honorable the Lord Mayor, and ſeveral eminent Miniſters; *As alſo his Confeſſion, Speech, Prayer, &c. together with the Sermon preached the Evening after his Execution.*

BEfore I enter upon the Narrative give me leave very briefly to premiſe, how *Nathaniel Butler* behaved himſelf before this Murther committed, *viz.* That he was a very lewd young man, being addicted to divers ſins, which he himſelf hath freely confeſſed. For inſtance,

1. He was a great Company-keeper, and given to Gameing very much; whereby he gain'd many and ſeveral Watches of Yong men, one where-

he restor'd to the owner, after his Conscience was awaked in prison.

2. He enticed some Servants to purloin from their Masters, and sell the Goods; then would he and they go together and spend the money among themselves.

3. He lived in Fornication, frequenting the company and the houses of Harlots; in so much that (as he himself under his own hand informed me) he judged this very sin of Whoredom did draw him on to that of shedding blood. Concerning which fact I shall now speak, as also concerning his carriage in Prison, and at his Execution, being an eye and ear witness thereof.

THis *Nathaniel Butler* came from *Alten* in *Hampshire*, where he was born; and at the time of his apprehension, was an Apprentice with one Mr. *Goodday*, a Drawer of Cloth in *Carter-lane*, *London*; during which time he became acquainted with one *John Knight*, an Apprentice also in the the same City. These two were much together, but especially when Mr. *Worth* (*John Knight's* Master) was gone to *Bristol*-Fair, then did these two young men lie together several nights at Mr. *Worth's* house, at the *Rose* in *Milk-street*; where in the shop, on Wednesday morning being the sixth of *August* 1657. *Nathaniel Butler* seeing some Bags of Money, he was thereupon tempted to take away the life of his Friend and Bed-fellow, that he might securely convey away the money which he had now seen in the Till of the shop. After they had been abroard that day, at night they lay again together, the bloody design running still in the mind of *Butler*: he intending about the dead of the night (for

ſo he expreſſed himſelf to me) to deſtroy the Young man by cutting his throat: Accordingly he took his knife in his hand, but his heart would not ſuffer him to do it; then he laid down the knife again, yea, he took up and laid down his knife ſeveral times (ſo he told me) before he acted his cruelty: But in the morning very early he did indeed fall very violently and inhumanely on the Youth, who lay harmleſly aſleep upon the bed. The firſt wound not being mortal, awaked him, whereupon he ſtrugled and made a noiſe (not conſiderable enough) which was heard into another room of the ſame houſe. Then *Butler* chopt his fiſt into the mouth of the Young man, and ſo they two lay ſtriving and tumbling very near half an hour, before the fatal blow was given; but at length he did moſt barbarouſly murder the Young-man, giving him a very ghaſtly deadly wound, croſs the throat; And then he went down, taking away out of the ſhop a ſum of money in two bags, being about One hundred and ten pounds: And ſo with his double guilt of Robbery and Murder, leaving his bloody Shirt behind him, and a Lock of his own hair in the hand of the dead Young-man, which Hair was pulled off in their ſtriving together, one to commit, the other to prevent the fact; after he had ſo done, he went to his Maſters houſe in *Carter-lane*, where he privately laid the Money in a new Trunk that he bought with part of the money. This Murderer abode for certain days, that is from Thurſday to Saturday, at his Maſters houſe unſuſpected, following his buſineſs at home, as formerly.

Many thoughts and jealouſies were working in men, who ſhould be the Murderer: And in a few days, one in *Milk-ſtreet* (the ſtreet where the Murder was done) knowing that *Butler* uſed ſome-

times

times to be with the Young man who was now murder'd, went to *Butler's* Maſters houſe in *Carter-lane*, and ſpake with him, by whoſe words and carriage he ſuppoſed he might be guilty, and ſo caused him to be apprehended: But yet for ſome ſmall time, the ſaid *Buler* denied the Fact; but at length confeſſed, That he, and he only did it. After his apprehenſion, he was brought before the Lord Major of *London*, to whom he declared the Murder, and the circumſtances of it, crying out for a little time for his ſoul, and much lamenting his ſin. That night he was committed to *Newgate*, and there lay exceedingly ſtartled about the ſtate of his ſoul, ſaying often, *What will become of my poor ſoul! What ſhall I no to be ſaved!* beginning now to ſee the ſinfulneſs of ſin. Whom I may compare to *Manaſſes* in three reſpects. 1. As to matter of Fact; for *Manaſſes* ſhed much innocent blood, 2 *Kings* 21. 16. ſo did he ſhed (too much) innocent blood. 2. He ſomething reſembled *Manaſſes* in his impriſonment, mentioned 2 *Chr.* 33. 11. As *Manaſſes* was taken and bound with Fetters, ſo was he clapt in the Hole or Dungeon of *Newgate* with heavy irons about his legs. 3. *Manaſſes* and he were one and the ſame in this ſenſe, that when they were in affliction, they beſought the Lord God, and humbled themſelves greatly before the God of their Fathers. For this great Offendor could often ſay, *He could never be humbled enough.*

Upon the 13 of *Auguſt*, when he was arraigned at the Seſſions in the *Old-Baily*, he pleaded Guilty to the Indictments, with very much ſhame, confuſion of face and ſorrow of heart: And on Friday the 15 of *Auguſt*, he demeaned himſelf very humbly before the Bench, heartily ſubmitting to the Sentence of death that then paſſed upon him, ſaying, *He had*

had destroyed the Image of the Eternal GOD; alluding (as I verily believe) to those words in Gen. 6 9. —— *For in the image of God, &c.* After his Sentence, he was conveyed back to prison; penitently acknowledging, that he had neglected the good Word of God, and therefore was the longer kept off (through ignorance of the Gospel) from closing with Christ Jesus. But after a few days discourse with several Ministers and others, who opened the Scriptures to him, he began to understand (through the grace of God) the Word of Grace. And though he had many good Books brought to him by divers visiting Friends, yet he chiefly looked into the holy Scriptures themselves, and found very much advantage, light and peace by these following passages out of the Old Testament, *viz.*

2 *Sam.* 12 .9. Where *Nathan* spake sharply to *David*, for despising the Commandment of the Lord, to do evil in the sight of the Lord, in killing *Uriah* the *Hittite* with the sword, Verf. 13 *David said to Nathan, I have sinned against the Lord and Nathan said to David, The Lord also hath put away thy sin.* From hence he understood the readiness of God to forgive confessing, repenting sinners though they are guilty of innocent blood.

Job 33.28,29 *He* (the Lord) *looketh upon men* (Oh that men would look after the Lord!) *and if ANY say, I have sinned and perverted that which was right, and it profited me not; he* (that is the Lord) *will deliver his soul from going into the pit, and his life shall see the light.*

Isa.45.18,19. ---- *I said not unto the seed of Jacob seek ye me in vain?*

Isa. 55.7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will ABUNDANTLY pardon;* The

wo

word *abundantly*, he uſed to pronounce with an emphaſis; for he ſaw (his eyes being now annointed with ſpiritual eye-ſalve) that he had multiplied ſins exceedingly, and that he ſtood in abſolute need of the Lords abundant multiplied pardons: whereof he had good hope through this good word of *Iſaiah*.

Ezek.18.23. *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his ways and live?*

30. *Repent and turn your ſelves from all your tranſgreſſions; ſo iniquity ſhall not be your ruine.*

31. *Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will you die, O houſe of Iſrael?*

32. *For I have no pleaſure in the death of him that dieth: wherefore turn your ſelves and live ye.*

Ezek.33.11. *Say unto them, As I live, ſaith the Lord,* (here the poor Priſoner would note to his comfort that a repenting ſinner had not onely the Word and Promiſe of God for forgiveneſs, but the Oath of God to give ſuch a ſinner the greater aſſurance of pardon) *I have no pleaſure in the death of the wicked, but that the wicked turn from his ways and live: Turn ye, turn ye* (ſee the importunity of God with poor ſinners for the good of their ſouls) *from your evill ways; For why will ye die O houſe of Iſrael?*

Micah 7.18. was a place pleaſant to his ſoul. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for ever, becauſe he delighteth in mercy,* Verſ.19. *He will turn again* (as one doth when his anger is gone) *he will have compaſſion upon us, he will ſubdue our iniquities, and thou wilt caſt ALL their ſins into the depth of the Sea.*

Now

Now I ſhall give you a ſhort Liſt of ſome New Teſtament Texts, whereby the Lord conveyed Counſel and Conſolation to this doubting ſtaggering poor Wretch.

Matth. 18.11. —*For the Son of man is come to ſave that which was loſt.*

Joh 3.14,15,16. *And as Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up, that whoſoever believeth in him, ſhould not periſh but have eternal life; for God SO loved the WORLD, that whoſoever* this word [*whoſoever*] he ſpake with joy *believeth in him, ſhould not periſh but have everlaſting life*: Now (ſaith *Nathaniel Butler*) I am one to whom this word ſpeaketh; and therefore God gave the Lord Jeſus Chriſt for my ſoul; I believe in him, and therefore I truſt to live eternally through him, according to the gracious terms of the Goſpel.

John 6.37. —*and him that cometh to me I will in no wiſe* (here he would repeat and reiterate theſe words in *NO WISE CAST OUT*, in *NO WISE*, in *NO WISE*) *caſt out.*

1 Tim. 1.15 *This is a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.*

1 Tim. 2. 5,6. *For there is one God, and one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelf a ranſom for all to be teſtified in due time.*

In hearing, reading, and conferring upon theſe (and many more) Scriptures, he would often ſay to me and others, theſe are good Scriptures, brave Scriptures; are they not brave Scriptures? he would make very diligent and frequent ſearch into his ſoul, concerning the ſincerity of his ſorrow, and would not eaſily believe that his repentance was

true,

true, or that he had right to the precious promiſes of the Goſpel. But by much ſpeaking to him by many good people, that he would apply Chriſt, and alſo by ſeeking unto God for a ſpirit of Faith for him, he did begin to act a faith of recumbency and adherence, being (as he often ſaid) perſwaded the Lord Jeſus Chriſt was able to ſave to the uttermoſt, and willing to ſave ſuch as come unto God by him; yet he could not come up to that full aſſurance of hope and confidence as he deſired, and we alſo deſired heartily on his behalf. Yet for ſome certain days before his ſuffering death, it pleaſed the God of all comfort to give him joy and conſolation, and ſometimes ſtrong conſolation, inſomuch that he would at times expreſs very great inward gladneſs, which all that knew his former mournings were glad to ſee, and glorified God for giving him the joy of his ſalvation; for he was ſo ſatisfied concerning the favor and mercy of God towards him in Jeſus Chriſt, that he rather now deſired death then feared it; as ſeeing death through Jeſus Chriſt without a ſting.

On the Lords Day towards evening the Lord Mayor (to whoſe Conference I refer you) went the third and laſt time to viſit him (for the next day he was to die) and my Lords advice very much refreſhed his ſpirit, it being his Lordſhips deſign to ſpeak of Heaven, with the glory and joy of that Kingdom, and to eſtabliſh the Priſoners thoughts thereon.

That night being his laſt night, I kept him company in Newgate, ſo did divers others; continuing with him in the Dungeon, or Hole (for ſo the Keepers call it) till towards Midnight, conferring with him, and endeavouring to comfort him to the end; he delighted all the time of his Impriſon-

ment

ment, in Christian company, and spiritual Discourses; but in his last night he was very much carried forth to spend himself about spiritual things; so that we judged it meet to leave him alone awhile, least being altogether without rest and refreshment in his body, he might thereby be made unfit for the service of the next day, intending then to declare what the Lord had done for him, and to speak also by way of Counsel to those that came to see his execution.

When we had withdrawn for two or three hours from him into the Lodge (some of us observing in the mean time that he did slumber, and as we supposed, that he slept also) then we all returned to him, he lying covered upon the Bed in his Clothes; when we came again about him, he raised up himself, and fell afresh to his former good Discourse.

Then I sat down by him, and did read the 14 verse of the 51 Psalm, *Deliver me from blood guiltiness O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness.* I then divided the Verse into these two parts.

1. *Davids* Prayer, *Deliver me from blood-guiltiness, O God*, &c.

2. *Davids* promise and engagement to God upon the granting of his desire, *And my tongue shall sing aloud of thy righteousness.*

Then I made these observations from the words of *David*, Viz.

1. *Observ.* Not only a wicked unregenerate man, but a gracious godly man may (possibly) commit a most horrid murder. *David* was *blood-guilty.*

2. *Obs.* The sin of Murder is a very dangerous sin where-ever it is found: *Deliver* [now that word implieth danger, *Deliver me,*] if *David* murther, he is in danger of damnation.

3. *Obs.*

3. *Obſ.* Prayer is a work for a perſon guilty of blood: *Deliver me*; this *David* ſaid by way of deſire and ſupplication; yea moſt of this Pſalm ſets forth *Davids* prayer, which was preferred upon this account of his bloodſhed. Prayer is the beſt way to obtain deliverance from blood-guiltineſs.

4. *Obſ.* From thoſe words (*O God, thou God of my ſalvation*) that, There is ſalvation in God for men that have ſhed blood, if thoſe men become penitent and beg that ſalvation.

This Note did refreſh *Nathaniel* very much.

5. *Obſ.* From the Promiſe, *And my tongue ſhall ſing aloud of thy righteouſneſs*, that men who know what it is to have the guilt of ſin (guilt of blood or any other ſin) taken away, will certainly ſing aloud of Gods righteouſneſs, faithfulneſs, truth.

And indeed this poor man did magnifie God, and ſing aloud of his righteouſneſs, making mention of his, and his onely; he deſired us to ſing Pſalms ſeveral times with him, and to rejoyce with him, which alſo we did.

About five a clock he fell into ſuch a rapture and extaſie of conſolation as I never ſaw, nor (I believe) any of my fellow-ſpectators; for he would ſhout for joy that the Lord ſhould look on ſuch a poor vile creature as he was: He often cried, and made a noiſe, and indeed did not know how to expreſs and ſignifie fully enough his inward ſenſe of Gods favour, ſaying, *Muſt he be an heir, an heir of God, and a joynt-heir with Jeſus Chriſt, a fellow Citizen with the Saints, &c.* He could not bear ſuch a glorious diſcovery. Now that his joy was right Evangelical joy, appeareth thus, in that mourning and bitterneſs went before it; yea, he rejoyced with trembling, and could exceedingly often ſay that he would yet have a deeper, and a more thorow ſenſe of ſin; he could

could never be sufficiently abased before the Lord.

Now the time was at hand that he should be carried forth to Execution, but he thought it was not near enough; for he asked several times, what a clock is it? I demanded why he enquired so concerning the time of the day? Would you gladly dye? said I, Yes, yes, faith he, *I desire to be dissolved and to be with Christ, which is best of all.* About seven the Coach came to carry him away; the Keeper knockt off his irons, and now he was a freeman indeed; for the hand of grace had before this time taken away the Fetters and Bolts about his Spirit and Conscience. I went with him in the Coach, and by the way his great desire was as he passed through the Streets to fix his heart more fully on God, and to think with more intention and firmness of mind upon the riches, the unsearchable riches of Grace. In a short time having passed through thousands of people, many of whom prayed for this soul, and shewed compassion otherwise to him; he came under the Gibbet, which stood in *Cheapside* just over against the end of *Milk-street*, where he had done the murder; he went up the Ladder, the Executioner standing above him, and I below upon the Ladder: When he was tied to the Gibbet, he began to speak to the people, having a Speech written, which he purposed to have read through. A true Copy whereof followeth *verbatim*.

Beloved Friends,

I Am here a miserable Creature, and had not God of his infinite Grace and Mercy looked upon me, I was such a spectacle of misery as ever your eyes beheld, by reason of my wicked and sinful life. And now by the just hand of God I am come here to die justly

justly for my sins: And it is my desire that all that see me or hear of me, might learn this true Lesson from me, that have not learned it from the Word of God in the Scriptures, *That the wages of sin is death.* I have been a very great sinner, and as I think, the greatest of sinners: And my desires are that my repentance may be greater then my sins; which I am afraid is impossible to be without the mercy of God, who hath graciously promised to accept the will for the deed. The particulars of my sinful life, I have for all those who shall be pleased to look into it, gathered together, and given to my Lord Mayors Chaplain, and entreated him to have it printed for a timely warning to all Young men, especially to the Apprentices of this City, that by my harms they may through the grace of God learn to beware.

Good People, That which I shall speak to you is but little, because my strength is now but weak: Indeed I wish I had more strength, that my words might reach not onely unto the ears, but unto the hearts of every rebellious and disobedient Child and Servant in this great City, yea, throughout the whole Nation; And my counsel is, that every one would take heed of the beginnings of sin. I remember when I first was enticed unto evil ways and practices, I was tender and fearful of them, and trembled to think what those ways might bring upon me; but I neither hearkned to the Word of God, nor the voyce of mine own Conscience, which exceedingly checked me, but resolved to go on therein, and through the devils enticements joyning with my wicked heart, by degrees I grew more bold and hardy in evil ways, every day more then other, and at last came to be so far hardned in sin and wickedness, that evil ways were as familiar unto me as eating and drinking was.

Truly Sirs, This is very true, and this I speak by

sad experience, to warn every one that they would hearken either to Gods Word, or to their own Consciences, when they are first checked for their sins: Therefore good people, as you love your own Souls, take heed of the beginnings of sin, and kill sin betimes before it grow too strong for you. If I had so done, I believe, and think that sin had not at this time thus killed me, as now it will certainly do. But seeing it is so, that I am here brought a poor distressed Captive unto my death, by the Tyranny and cruelty of sin; it is my desire that I may through the gracious assistance of God be enabled to do a greater mischief unto sin by my death, then sin hath done to me in bringing me to this death: which will I hope but kill my body only, although it be a bitter, cursed and a shameful death: Oh hearken to what I have said unto you, and let me for that purpose humbly beg of all that either hear me or shall hear of me; and oh that I could prevail with every young person, to cast away sin betimes, to check it in the first beginning. I do seriously think there is no such course to destroy the growing of it in the hearts of men and women as that would be.

Sirs, I am now a dying man, and truly if I knew of any better way to ruine sin then other in mine own observation, I would surely now tell you. For I bless God I can say it truly, that I am a real enemy to sin, because sin I find is such a great enemy to God, to all Mankind, and particularly, I have found it my greatest enemy that ever I had. Oh that I had taken this counsel, which now through the great goodness and grace of God I have given to you: certainly it would have prevented the growth of sin in this poor, sad, and now sorrowful soul of mine. Certainly, I had not now been here as I am, to suffer this cursed and shameful death which I am justly

ſuffer both from God and Man for my moſt ſoul, horrid and bloody ſin.

The taking away the life of him who was unto me as dear as my Brother; which ſin, I hope God for his Son Jeſus Chriſt his ſake, hath in mercy to my poor ſoul forgiven. This ſin, this bloody ſin, I hope the onely wiſe, merciful, gratious and good God hath ſanctified for the everlaſting good of my poor ſoul. He who is able to bring light out of darkneſs, and good from the greateſt evil, can by his infinite goodneſs bring from this ſin of mine, which is the deſtruction of my Body, the eternal ſalvation of my Soul. This is a Mercy never to be forgotten by my friends; that although I have been ſo unhappy as to ſtain their Names and Reputations here, yet I hope through the grace, mercy and goodneſs of God I may be their joy and rejoycing hereafter. Oh this ſin that the Devil was ſuffered to tempt me to commit, my wicked heart conſenting thereunto! I have obſerved ſince my impriſonment, this blood-guilty ſin, was a puniſhment of my other ſins which I went on in without conſidering whether I was going. Had I truly and timely repented of my former ſins, I verily believe and am fully perſwaded I had prevented this; this ſoul, this horrid ſin, for which I can never be too much affected nor afflicted. Yet nevertheleſs, this ſin I hope through the grace of God hath been a rouſing, and an awakening ſin to me; it hath cauſed me to call to remembrance all my former ſins, and to be humbled for them, and I hope through the gracious aſſiſtance of God I have truly repented of them all. I thank God for his mercy, I can truly ſay that I am now another manner of creature then formerly I was; formerly God came not into my thoughts with any joy and content; but now to think of God is exceeding

ing precious to my ſoul: To think of the name of God and of his Son Jeſus Chriſt is the chief joy and rejoycing of my ſoul. This is ſome change, and I think a great change, and I hope a good change; formerly I ſinned with great delight, and now through the grace of God I delight not in any ſin; nay, I can truly ſay more, I do now through Gods grace hate and loath ſin; and this I know to be true; for I do even hate my moſt beloved ſin, the ſin of Uncleanneſs, which I do adviſe all Young-men to watch and pray againſt; and for the more effectual prevention thereof to live very temperately and ſoberly, making no proviſion for the fleſh to fulfil the luſts thereof. This ſin, I bleſs God for his grace, I can now truly ſay I hate it, and I hope if I were to live as many years in the world as I may do moments, I ſhould through the grace of God never commit more: And the ſin of Lying which formerly I made no conſcience of, I think I can truly ſay now through the grace of God that I truly hate it as a wicked ſin, and Lying now is ſo baſe an evil in my ſight, that I could not be hired to tell a lye, no not I hope if I had the promiſe of my life given me, which in my condition is the greateſt gift which man can beſtow upon me; yet I hope, even for my life to ſave it from this terrible death, I ſhould not be tempted to ſin againſt ſo good a God, who hath given me the hopes of an eternal life, and delivered me from a thouſand times a more terrible death; nor againſt my bleſſed Redeemer, who died to take away my ſins, and who hath thus graciouſly looked upon me ſo vile, ſo wicked, and ſo miſerable a ſinner as I have been; and hath ſhewed mercy upon me, not for any worth that is in me, who am the unworthieſt of men, but for his own name ſake, becauſe mercy pleaſeth him: To whom therefore be glory for ever. *Amen.*

I have now declared unto you the grounds I have of my hope, that I have made my peace with God through Jesus Christ, and have obtained through his grace and mercy my perfect reconciliation to God and my blessed Redeemer Jesus Christ. I shall in the next place, in deep humility, as being very sensible that I have wronged very many, and therefore I do here humbly beg my pardon from all the World, for all the wrong and injury that I have in any kind done unto any one: And indeed I should be glad, if I could, to make restitution to every one; but that I am not able to do; and therefore I must content my self with begging their pardon and forgiveness, which I do here desire from every one, man, woman and child, even for Jesus Christ his sake, whom it is that they themselves must all flie unto for his pardon, or else be miserable for ever: And as they desire the Lord Jesus should forgive them all their wrongs done against him, so I hope they will for his sake forgive me all mine committed against them. And as I have desired my pardon and forgiveness from all the world for the wrongs and injuries which I have done; so I do here desire to declare, and that freely and with all my soul, that I do truly forgive all the World for all the wrongs that I have suffered from every one therein, even those evil Companions of mine which have in any kind been the Devils instruments in tempting me, and thereby have brought me unto that evil which here I am brought to undergo, even the losing of my life: Confessing it was more mine own evil and sin in consenting to do those wicked actions which have occasioned me now to be here to suffer, then theirs; and I am more to blame my self in being here, then any other whatsoever. I am fully satisfied, that through Gods assistance I might have resist-

ed

d the temptation, and avoided that evil I have done; so that the true cause of this my present misery is wholly mine own; though I intend not hereby to excuse the devil, nor any of his instruments. I therefore here once more advise all young men & women to take heed of the beginnings of evil, and to take heed that they never forsake God, nor his ways and counsels, for I have found that there first began my ruine, neglecting Gods Word, and not regarding his counsels given me there, he left me to mine own ways, and unto mine own counsels, to follow them, as a just punishment for my great wickedness in leaving God, and the directions which he hath given me for my good. And as I desire to forgive every one, so it is my hearty prayer, that God for Christs sake will forgive them for all that is evil in any of them. And let me say this to magnifie the infinite goodness of God, who oft-times makes a poor creatures extremity to be his own opportunity: I might now have been going from this place to hell, had not the mercy of God prevented me, which I hope he hath done for his own Names sake, and for his dear Son Jesus Christ his sake, who is my blessed Redeemer, who hath purchased life and salvation for all humble, penitent, and believing sinners, of whom I hope I am one, who desire to manifest the truth of my Faith by all the means which God hath enabled me; and where I am not able to do what I would, I hope God in mercy will accept the will for the deed.

I have now almost done; As I have been a wonderous great sinner, and God hath shewed forth wonderous mercy to save me; so it hath pleased God to shew forth wonderful kindness to me, in stirring and moving my *Lord Mayor* to move the Bench to give me so large a time of repentance; and not only

ly ſo, but his Lordſhip hath uſed great means not onely in ſending me the aſſiſtance of good Miniſters, but he alſo came twice himſelf to viſit me, and pray'd with me; which kindneſs of his I pray God to reward an hundred fold into his boſom. And here I deſire to bleſs God, as for the time and means for repentance, ſo for the grace and heart to repent, which all were effects of the wonderful love of God towards me, ſo vile and wicked a ſinner as I have been.

I have great reaſon alſo in all humility to thank the good people of this City for their many prayers to God for me, and for their kind viſits of me: I hope they will believe that God hath heard their prayers on my behalf, and will viſit them, even every one of them, that in love to my poor ſoul have viſited me in this my great neceſſity. And it is my deſire and hope, that the good people of this City will by this experiment be ſo encouraged, as never to ceaſe ſeeking of God for his grace for any ſinner whatſoever, who of his infinite grace and mercy hath had reſpect unto ſo wicked, ſo vile, ſo ſinful a creature as I was, out of whom I hope I may truly ſay, he hath caſt forth legions of ſins, and left in me none behind to hinder my acceſs unto God by Jeſus Chriſt.

I have now done; What ſhall I ſay more? Lord teach me what to ſay, that I may glorifie thee, who haſt thus glorified the riches of thy mercy upon me, a poor vile Creature; as a cloſe of what I have to ſay, and ſo therewith to cloſe up my life, my wicked and ſinful life, and withal go into a life where I ſhall ſin no more, offend God no more, but be in an eſtate of bleſſing and praiſing God for ever and ever. And therefore unto that God of all grace, who is able to keep that which I ſhall commit unto his truſt, and ſo preſerve me both ſoul and body; Into thy hands

O merciful Father and bleſſed Redeemer, I commit my ſoul; humbly beſeeching thee to remember that good word whereupon I deſire to reſt and wholly caſt my ſelf, even the ſure word of thy faithfulneſs, O bleſſed Saviour, from whoſe ſweet lips dropped this ſweet ſaying, *That whoſoever cometh unto him, he will in no wiſe caſt out.* This bleſſed ſaying hath been, and at preſent is the joy and comfort of my ſoul. And for this body of mine, which hath been a body of ſin, it is now through grace become the Temple of the Holy Ghoſt. And as the bleſſed Apoſtle *Paul* believed, and therefore he ſpake; ſo I believe, and therefore ſpeak; That he that raiſed up the Lord Jeſus, ſhall raiſe me up alſo by Jeſus, and preſent me unto God without blame.

I have done. Good people, all you that have had the patience to hear me thus long, let me humbly beg your Prayers with me, and for me, That he which hath begun a good work in me, will finiſh it until the day of Jeſus Chriſt.

NATHANAEL BUTLER.

After he had read ſome part of this Speech, the people preſſing and making a noiſe, I told Mr. Sheriff *Milner*, that I humbly conceived it beſt for the Malefactor to forbear reading any further, the people not being able to hear becauſe of the noiſe, and that he ſhould rather ſpeak briefly from his own breſt without book; whereunto Mr. Sheriff conſented, and the Priſoner put up the written Speech, and ſpake with a very loud voice, and with abundance of tears, to this effect:

That he would humbly deſire the Magiſtrates of *London* to look after the ſuppreſſion of Popiſh Prieſt

Priests and Jesuites; for some of the Popish party had been with him in prison, perswading him (but in vain) to die in the Roman Catholick Religion. Then he addressed himself to Masters and Servants, advising and pressing them strongly to be both very watchful and careful in their several capacities; Masters to look well after their Servants, and Servants to serve their Masters in singleness of heart; admonishing and exhorting all men to fear the Lord, saying, *if you love your souls, leave off evil ways, and be warned by mine example: But if ye will keep your sins, and hope for pardon, God will keep his pardon, and you shall keep your sins.*

Having finished his Speech, he then called on the Lord by Prayer, entreating the people to joyn with him: He prayed with an elevated voyce, and with many tears, this Prayer following.

O Merciful GOD, which according to the multitude of thy mercies doest so put away the sins of those which truly repent, that thou remembrest them no more:

Open thine Eye of mercy upon me wretched Sinner that I am, who most earnestly desire pardon and forgiveness of all my former sins, and particularly for my late horrid Blood-guiltiness.

Lord, if it be not too late (and I trust no time is too late for thee to shew mercy) wash away this blood of my Brother, which sticks so close to my soul, in the blood of my Saviour (O let me call him so!) which was shed for my sins, and the sins of the whole world.

Let not the voyce of my murdered Brothers blood cry louder for vengeance, then the blood of our crucified Jesus be heard to cry for pardon.

Give

Give me, Lord, a truly penitent heart; and then accept of that penitent heart of mine, which is thine own gift.

Give me plenty of briniſh tears; but firſt ſteep and waſh thoſe tears of mine in the wounds of thy Son.

Make me here to abhor, and loath, and judge, and condemn my ſelf; that in thy great day hereafter, the great day of the Lord, I may not be condemned eternally both body and ſoul.

Renew in me, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the Devil, or by mine own bloody carnal will and frailneſs.

Cauſe me to ſet all my ſins before my face, and then do thou caſt them behind thy back.

Cauſe me to ſpread all my ſins before thee my God, as Hezekiah *did the blaſphemous Papers of* Rabſhekah; *and then do thou blow them away with the blaſt of thy holy Spirit.*

And foraſmuch as I do humbly and earneſtly deſire to put my truſt onely in thy mercy, Impute not unto me my former or latter ſins; the ſins of my body, and the ſins of my ſoul; ſins of omiſſion, or ſins of commiſſion; ſins which I have done to pleaſe my ſelf, or others; ſins againſt the Firſt or againſt the Second Table; againſt thee my God, againſt my Neighbor, or againſt mine own Soul.

Let this firſt death of mine, which I am now ready to pay in ſatisfaction to Man's Law, be acceptable in thy ſight, O God; and ſo do thou deliver me from the ſecond death.

Deliver me from my Blood-guiltineſs, O God, and take me yet into thy favour, through the merits and blood-ſhedding of thy moſt dearly beloved Son, Jeſus Chriſt.

Amen! Amen!

Wretched man that I am, who ſhall deliver me from my blood-guiltineſs? who ſhall deliver me from this body of ſin and death?

Lord have mercy upon me a ſinner!

Chriſt have mercy upon me a ſinner!

Lord have mercy upon me a ſinner; a Mercileſs, a Prophane, a Theiving, a Bloody ſinner!

Lord, though I had no mercy upon my Brother, yet do thou have mercy upon me; For, Lord, I have ſo much the more need of mercy for my ſoul, by how much I had ſo little mercy upon his life.

Lord, I confeſs with horror of ſoul, that I killed him ſuddenly, giving him no time to prepare for death.

Yet, Lord, I muſt confeſs to thy great glory and goodneſs, that thou haſt given me time and reſpite to repent before I die.

He then deſired me, as I ſtood upon the Ladder, to pray for him, which I alſo did, he joyning therein very ſolemnly. I then having done prayer, asked him him how he did? he told me he doubted not of doing well; he ſaid all behind him, and would go to Chriſt alone for life and ſalvation, ſaying, *Now I am lanching into the Ocean of Eternity!* Then he delivered to me the written Speech, deſiring the Executioner to forbear turning him off, till he lifted up his hands and ſaid, *Lord Jeſus receive my ſoul!* I then took him by the hands, and took my leave of him. After he had ſtood a little while in a way of Ejaculations, with his Cap over his eyes, he lifted up his hands, and ſaid the words aforeſaid: Then the Executioner did his Office, and he was a dead man in a few moments: And in a few moments more, who knows which of us may not be dead men alſo?

Nathanael Butler being Executed in *Cheapſide* over againſt *Milk-ſtreet* end, about eight or nine in the morning, (a multitude of People being Spectators) he was afterwards cut down, and his Corps put into that Coach which brought him to Execution; and from thence conveyed to *Gregories* Church-yard *London*; where about Noon he was buried. That Evening at S. *Gregories* Church, a Sermon was preached by Mr. *Randolph Yearwood* the Lord Mayors Chaplain; (there being a great confluence of People,) the Subſtance whereof, take as followeth:

1 JOHN

JOHN 3. 15.

Whoſoever hateth his Brother is a Murderer, and ye know that no Murderer hath eternal life abiding in him.

THE Apoſtles intent in this Epiſtle was (and indeed my deſign in this Sermon is) to promote true love in mens hearts towards one another: His Arguments are many, which he propoundeth as ſo many provocations to love. Conſider theſe ſeven.

1. *Arg.* 1 Joh. 5. 9. 10, 11. *He that ſaith he is in the light and hateth his brother, is in darkneſs, even until now. He that loveth his brother abideth in the light, and there is no occaſion of ſtumbling in him. But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whether he goeth, becauſe that darkneſs hath blinded his eyes* (as though he ſhould ſay) Love ſurpaſſeth hatred, as far as light excelleth darkneſs.

Arg. 2. Men are not of God, but they are the children of the Devil, unleſs they love as brethren. This is plain and manifeſt, 1 John 3. 10. *In this the children of God are manifeſt, and the children of the Devil: whoſoever doth not righteouſneſs, is*

not

not of God, neither he that loveth not his brother, 1 Joh. 4. 7. *Beloved, let us love one another: for love is of God: and every one that loveth is born of God* ——

Arg. 3. *He that loveth not, knoweth not God, for God is love,* 1 Joh. 4. 8.

Arg. 4. A man otherwise cannot clear up his love to God, 1 John 4. 20. *If a man say, I love God and hateth his Brother, he is a Lyar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

Arg. 5. 1 John 4. 10, 11. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.*

Arg. 6. If you love the Brethren, ye have passed from death to life, 1 Joh. 3. 14. *We know that we have passed from death to life, because we love the brethren.*

Arg. 7. The last Argument is drawn from the dreadful estate of a man that loves not his brother, 1 Joh. 3. 14. *He abideth in death, he is a murderer, he hath not eternal life abiding in him.*

And now I am returned to the words which I intended to handle.

Whosoever hateth his Brother is a Murderer; and ye know that no Murderer hath eternal life abiding in him.

Here we we have two things very remarkable.

1. A description of a Gospel-murderer (for in the sense of our Law, meer hatred doth not make a murderer) *whosoever hateth his brother is* (what is he?) *a Murderer.*

2. A declaration of the damnable state of such a

Murderer.

Murderer. *And ye know* ('tis a known case) *that no murderer hath eternal life abiding him.*

Let us consider the first of these two truths in the words of the Apostle, *viz.*

Observ. 1. Whosoever hateth his Brother is a Murderer.

It is requisite to say something by way of Explication to this Truth, and then by way of Application.

Whosoever] (πᾶς ὁ, *every one*) every malicious man, without exception, whether he be reputed good or bad, holy or unholy, if he hateth his brother, he is a murderer; if he be rich or poor, high or low, Magistrate or Minister, whosoever he be, if he hate, he is here included in the indictment of murder. [*Whosoever*] is a term of Universality.

Hated] By hating two things are hinted in Scripture.

1. A comparative respect. This first is plain in *Gen.*29.30. *And he went in also unto Rachel, and he loved also Rachel more then Leah*--- 31. *And when the Lord saw that Leah was hated,*--- that is, was loved less then *Rachel.*

Luk.14,26. *If any man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters; yea, and his own life also, he cannot be my Disciple.*

Now 'tis not lawful properly and indeed to hate a mans self or his Relations, though he might gain heaven thereby. Observe, *Luke* the Evangelist saith, cap.14.26. If a man hate not --brethren---he cannot be Christs Disciple: and *John* the Apostle affirms, *Whosoever hateth his brother is a murderer*---. So that we must take the term [*hate*] in some places to signifie a less degree of love; so in *Luke.* He that loveth not Christ more then himself, more then

his

his Wife or Children, more then Brethren or Sisters, cannot be my Disciple; as suppose a man must either forsake Jesus Christ, or else his natural and near relations; this forsaking of them, and cleaving to Christ, the Scripture expresseth by hating of them; not that men hate, or may lawfully hate their Friends, but they love them less then they love the Lord Christ. So *Matth.*10.37. *He that loveth Father or Mother more then me, is not worthy of me; and he that loveth Son or Daughter more then me, is not worthy of me.*

2. Hating is taken for a very strong disrespect, and a mighty implacable disaffection in the heart of one man towards another mans person; insomuch that a man cannot finde in his heart to say well of, or do good unto another; but he can find in his heart to speak all manner of evil, and act all manner of mischief, hurt and wickedness against another. This is our Apostles sense: *He that hateth his Brother*, i.e. he that sheweth no pitty or compassion to, but prejudice, cruelty, and indignation against his Brother is a Murderer. This is utter hatred, according to that in *Judg.*15.2. --- *I verily thought thou hadst utterly hated her.*---

[*Brother*] 1. Natural Brother, *Matth.*4.18, *And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his Brother.*

2. Kinsman and Country-man, *Rom.*9.3,4. --- *For my brethren and kinsmen according to the flesh, who are Israelites.*

3. A Christian, one obedient to Christ, *Matth.*12.48,49,50.---*Who is my mother? and who are my brethren? And he stretched forth his hand towards his Disciples, and said, Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother.* Heb 2.11.

Where

Wherefore holy brethren, partakers of the holy calling.

4. Any humane creature, man, woman or child, *Mat.* 7. 3,4. *And why beholdeſt thou the mote that is in thy brothers eye* (meaning in the eye of any other perſon) *but conſidereſt not the beam that is in thine own eye. Or how wilt thou ſay to thy brother* (to any man) *Let me pul out the mote out of thine eye; and behold a beam is in thine own eye!* Acts 17. 26. *And hath made of one blood all nations of men for to dwell on all the face of the earth.*

[*Is a Murderer*] That is, in his deſire and deſign, and in Gods ſence and eſteem, who ſearcheth the heart. As a man that doth not commit the Act of Adultery, is an *Adulterer* nevertheleſs, if his heart luſt after a woman. *Mat.* 5. 28. So if a man never lay violent hands upon another, yet if his heart diſaffect and hate him, he is a Murderer.

[*And ye know that no Murderer* (whether he be a Murderer in the ſence of this Scripture, or any other) *hath eternal life abiding in him.*] that is, hath the promiſe of eternal life, or the evidence of it abiding in him. Do not conceive from this clauſe, that a man who was at any time guilty of blood by murthering another, or hating another, cannot be ſaved, or enter into life; for *Manaſſeh*, *David*, and others were blood-guilty, but upon repentance were pardoned. I doubt not of *Nathaniel Butlers* life eternal (though he did deſtroy and take away the life of his Brother) becauſe God gave him repentance and humiliation. The meaning is this; No Murderer hath eternal life abiding in him, if this man abide in his malice, hatred, and under his murder impenitent and ſtupid.

Is he (whoſoever he be) that hateth another, a Murderer? Then.

Vſe 1. Examine your ſelves. Is Hatred ſo haineous

a ſin? How may we know then whether we are not haters of any man? Now Hatred is manifeſted thus;

1. By refuſing to rebuke thy brother or neighbor for his ſin. *Lev.* 19 17. *Thou ſhalt not hate thy brother in thine heart; thou ſhalt in any wiſe rebuke thy brother, and not ſuffer ſin upon him.* Prov. 13.24. *He that ſpareth the rod, hateth his ſon*

2. By keeping (without cauſe) at a diſtance from men, *Gen.* 26.27. *And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?* If ye cry, Away with him, Away with him, to baniſhment, impriſonment, Away with ſuch an one out of my ſight! I cannot endure his or that perſon in my ſight! Thou art an hater! and a murderer. See *Judg.*11.7. *And Jephta ſaid unto the Elders of Gilead, Did not ye hate me, and expel me out of my fathers houſe?*

3. Warlike language, *Gen.* 37.4. *They hated him and could not ſpeak peaceably to him.* When men cannot give one another a good word, what is this but malice and hatred in the heart? *Gen.*49.29. *The archers have ſorely greived him, and ſhot at him, and hated him.* Bending the bow, and ſhooting bitter words, ſpeak out bitterneſs and hatred within.

4. Lying in wait for, riſing up againſt, and mortally wounding another. *Deut.* 19. 11. *But if any man hate his neighbor, and lie in wait for him, and riſe up againſt him and ſmite him mortally that he die, &c.* Rev. 17. 16. *Theſe ſhall hate the whore and ſhall make her deſolate and naked, and ſhall eat her fleſh and burn her with fire.* Harſh uſage ſhews hatred.

Try your ſelves by theſe and other Scripture ſigns, and try impartially.

Uſe 2. Exhort men to lay aſide their ſin. See what the word chargeth upon't;

1. 'Tis from the Devill (as love is of God.) 1 *Theſ.* 4. 9. Ye are taught of the Devill to hate, 1 1 *John* 4. 11, 12. *This is the Meſſage that ye heard from the beginning, that we ſhould love one another, not as* Cain *who was of that* WICKED ONE —— meaning as *Cain* was a man of cruelty and hatred, ſoe he was of the Divell; hatred is all hatcht in Hell! O then retain it no more in your hearts.

2. It proves a man to be yet unregenerate, *Titus* 3. 2, 3. *For we our ſelves alſo were ſometimes fooliſh, and diſobedient, deceived, ſerving divers luſts and pleaſures, living in* MALICE *and* ENVY, *hatefull and hating one another. But after that the kindneſs and love of God* (ἡ φιλανθρωπια) *appeared* &c. It is too too apparent from this paſſage that the kindneſs and love of God hath not wrought kindly, upon mens hearts ſo long as they live in malice, envy and hatred; how can a man be a cut throat and a Chriſtian at the ſame time, a man of hatred and a child of God?

3. Thou art a murderer. I have here tranſcribed ſome reeable paſſages of a very reverend Godly man (I ean Mr. *Joſeph Caryl*) who in his excellent exoſition upon the 5th Chapter of *Job* and 2 verſe, eaketh thus concerning wrath. So in like manner rath is ſaid to ſlay a man; firſt becauſe it thruſts m headlong upon ſuch things as are his death; he ns wilfully upon his own death; ſometimes by e dangerouſneſs of the action, when a caſuall ſudn death ſurpriſes him; ſometime by the unlawfulſs of the action which brings him to a legal judiry death. Secondly his wrath is ſaid to kill him, cauſe his wrath is ſo vexatious to him that it kes his life a continual death to him, and at laſt wearieth him out and waſts his Spirits, that he s for very greif, and ſo at once commits a three fold

murder. First, he murders him intentionally, against whom he is wroth. Secondly he really murders his own body. And thirdly he meritoriously murders his Soul for ever, except the Lord be more merciful then he hath been wrathful, and the death of Christ heale those wounds by which he would have procured the death of others, and hath (as much as in him lies) procured his own.

This is true of hatred as well as of wrath, for he that hateth his brother is a Murderer.

1. He murthers his Brother whom he hates: hatred is a wishing and seeking for (at least in heart) the slaughter, death and destruction of his Brother; when the Apostle *John* affirmeth, whosoever hateth his Brother is a Murderer; his meaning is, he is a Murderer of that Brother whom he hateth, and he is so becaufe he hateth him.

2. He that hateth his Brother is a Murderer more then once, he doth not only murder his brother but himself ---- by bringing eternal death upon himself for hateing his Brother: he that murders himself is (*felo de se*) a Self-murderer, is manifest from these words; and ye know that no murderer (meaning a malicious man) hath eternal life abiding in him. To be a murderer is,

1. A crying sin, *Gen.* 4. 10. *And he said, what hast thou done; the voyce of thy Brothers blood cryeth unto me from the Ground.* If men would think, what am I doing, now I am hateing my Brother; I am murdering in Gods account, and murder is a loud sin: Surely then we should harbour no hatred Murder,

2. It is a very reproachful shameful sin, considered in the act that followes it: to prove a man guilty of wilful murder renders him a shame to himself, a blot to his relations: thou that hatest

art a murderer! O be aſhamed of this ſhameful hatred.

3. Murder is a ſin that ſets the vengeance of God againſt a man, the very *Barbarians* beleeve that vengeance and death will fall ſtrangely and ſpeedily on Murderers, *Acts* 28. 4. *And when the* Barbarians *ſaw the venemous beaſt hang on his hand, they ſaid among themſelves* (very confidently) *no doubt this man* (meaning Paul) *is a murderer, whom though he hath eſcaped the Sea, yet vengeance ſuffereth not to live. Rev.* 21. 8. *But the fearful and unbeleeving and abominable, and MURDERERS,* (heart-murderers and hand-murtherers) *and whoremongers, and ſorcerers, and idolaters, and all Liers, ſhall have their part in the lake which burneth with fire and brimſtone; which is the Second death.* Tis not torture enough for a Murderer to die only once, God hath deſigned for him a ſecond death, an eternal death; no Murderer (remaining a man of hatred) hath eternal life abiding in him; the Devil himſelf will aſſoon be ſaved as he that hateth his Brother. *Rev.* 22. 15. *For without are dogs, ſorcerers, and whoremongers, and murderers*--malicious angells (devills) and malicious men (devils incarnate) muſt be excluded together; heaven is no place for men of hatred and malice.

Three Objections.

Object. 1. But (ſome may ſay) 'Tis no danger to hate a poor man, *Prov.* 14. 20. *The poor is hated even of his own Neighbour; but the rich hath many friends;* no man (nor *God* himſelf, as ſome men think) findeth the poor man.

Obj. 2. A man ſurely may hate him that ſpeaketh evil, that profeſſeth damnation againſt me, as in 1 *King.* 22. 8. *And the King of Iſrael ſaid to Jehoſophat there is yet one man* (*Micaiah the ſon of Imlah*) *by whom*

we may enquire of the Lord, but I hate him, for he doth not propheſie good concerning me, but evil.

Obj 3. He hateth me (ſaith another) he is mine enemy; may I not hate him? Mat.5.43. *Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy; but I ſay unto you, Love your enemies*—— or elſe you will prove your own worſt enemies; for it is death (the ſecond death) to hate a poor man, an enemy, or any man.

Is hatred a Man-murdering ſin, and a Soul-murdering ſin? Then take heed of helping on this hatred any way. As there are ways to provoke to love (which few love to walk in) ſo there are tricks and devices of the Devil to drive on the deſign of hatred in mens hearts, that he may drive men to deſtruction. Decline (eſpecially) naming men, by this or the other name of reproach. D. *Hall*, late Biſhop of *Norwich*, who was a very worthy, learned and Godly man, in a ſmall Treatiſe of his called *Pax terris*, p. 44. ſpeaks thus, *Damnentur ad imum uſque barathrum illa nominum opprobria, Lutheranorum, Calvinianorum, Arminianorum, Puritanorum, Prælaticorum, Presbyterianorum, Independentium, quæ fidei ejuſdem profeſſoribus vulgo objectari ſolent.* i.e. Let thoſe terms or names of reproach and diſgrace (ſaith he) of Lutherans, Calviniſts, Arminians, Puritans, Prelaticals, Presbyterians, Independents, which are commonly objected to the Profeſſors of the ſame faith, let them be condemned to the loweſt hell. I am confident they were coined there, and they prove an occaſion of much helliſh hatred among Chriſtians.

It's often known that one man hateth another meerly becauſe he paſſeth in the world under one or other of theſe dividing names, whereas (it may be) the man deſerves no ſuch name; but if he. I

I am

I am ſure it is not fit nor Goſpel-like to leave loving a man of a different minde in ſome circumſtantial matters of Religion. You will not be able to come off in the day of account by this plea, Indeed I hated ſuch a man, and I thought I did well, for he was called an Epiſcopal man, or a Presbyterian, or an Arminian, or Anabaptiſt, or a Schiſmatick and Sectary. The Lord God will demand, Was not ſuch a man thy brother, was he not thy neighbour (nay, did he not fear my name? notwithſtanding this or that nick-name maliciouſly put on him) and ſhouldeſt thou have hated thy Brother, thy Chriſtian Brother, a man that lived in all good conſcience by thee, conſidering this ſtartling Text, *Whoſoever hateth his Brother is a murderer, and ye know* (O then hate no more!) *that no murderer hath eternal life abiding in him.*

Laſtly, We ſee the excellency of Love in 1 *Cor.* 12. *ult.* ---- *and yet ſhew I unto you a more excellent way,* καθ' ὑπερβολὴν ὁδὸν 'Tis the way of life; as hatred puts mens lives in hazard and jeopardy; ſo love looks after the ſaving of life; it permits others to be in peaceable poſſeſſion of their own lives; and then love to brethren is an evidence of that mans life eternal, that loves his brethren, 1 *Joh.* 3. 14. *We know we have paſſed from death to life becauſe we love the brethren.* Hatred is deadly and perillous to men every way, and love is of a ſoul-protecting tendency; Love is excellent and lovely in this reſpect. A *Philanthropie* in us, a love to men, as men; and a love to regenerate men as ſuch, aſſures our hearts we are in the path-way to heaven; as malice and hatred is the high-way to hell, from which the Lord of heaven deliver your ſouls.

'Tis the way, the high-way to Heaven, a man never goes after God till he walks in love, *Epheſ.*

§. 1, 2. *Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us.* So long as men (called Christians) live in bitterneſs, wrath, anger, and clamour, evil ſpeaking, and in malice, they are the Children of the Devil, for him they obey; but when we are kind one to another, *TENDER-HEARTED*, forgiving one another, even as God for Chriſts ſake is ready to forgive us; this God-like, and Chriſt-like life, this love-life is a lovely evidence of our following God our heavenly Father, as dear children; and of following our dear Lord and Saviour. Conſider *Epheſ.* 4. *end*, and *Epheſ.* 5. 1. 2. and I hope that context will make ſmooth, and ſweeten your rough and bitter ſpirits towards each other mutually.

The

The true Copy of a Letter intended to be ſent by *Nath. Butler* to Miſtreſs *Knight*, (Mother to the murthered *John Knight*) a little before his Execution.

IT may ſeem a prodigious thing, that that hand which hath ſo barbarouſly murdered the Son, ſhould dare to write a Letter to the Mother. This may ſeem to be the ſeething of a Kid in its Mothers Milk: But the ſame principle that makes me to write (that is a bitter and wounded ſpirit) makes me alſo wiſh, that you were here preſent to view me, where I lie in Miſery and Irons: Not onely that the ſight of my woful condition might ſomewhat aſſwage your grief; but, that the hearing of your pitiful complaint againſt me, might teach me to advance mine Accuſations and Complaints againſt my ſelf for committing this horrid Crime; and that the lamentation for the loſs of your Childe, might help me to mourn for the danger of mine own Soul: And that all theſe might rouze me up the more earneſtly to beg forgiveneſs of God and your ſelf.

O Miſtreſs Knight! *Load me with what Charge you can; you cannot expreſs one ſingle dimenſion of my*

grievous

grievous Crime: Every aggravation you could make, would but be as ſo many Atoms compared to a huge Body. Yet when you and I, and all that would pleaſe to uſe their skill, had done their utmoſt, the ſum total would fall far ſhort of the leaſt proportion of Gods infinite Mercy. But alas! What comfort is it to know Gods Mercy is infinite, if I have no ſhare in it? I am told there is Mercy with God for me, and that one way to it lies by your door. To you therefore I come, in ſpirit, moſt meekly and earneſtly beſeeching you for Gods ſake to forgive your ſhare, and not onely ſo, but, ſhould this Letter come time enough, ſo to forgive, as to become an interceſſor for my pardon from God Almighty. Had every limb of my body, a ſeveral Soul of life, I ſhould willingly yield it all up in ſacrifice to legal juſtice. But the divine wrath muſt be pacified, and mercy obtained by a better ſacrifice then theſe, and that is the blood, the moſt precious blood of the Son of God our Saviour Jeſus. This blood is the onely Medicine of blood-guiltineſs: Lord waſh me in this, and I ſhall be clean. And I ſhould be in an higher degree of hopes to obtain this Bleſſing, could I but hear you ſay (as I hope to this Prayer you will ſay) Amen. The moſt humble deſire of a diſtreſſed ſorrowful Soul in Priſon,

Nathaniel Butler.

An

An Inſtruction and Admoniti-on to all perſons whatſoever, eſpecially to Parents and Children, Maſters and Servants, reſiding in the COUNTRY.

Deare Country men,

THe wiſeſt *Solomon*, records it as an infallible truth, *that train up a Child in the way he ſhould go, and he will not depart from it when he is old*, Prov. 22. 6. And certainly were that due care taken in reference to the education of youth, which God in his holy word requires, and which every Chriſtian Parent and Maſter is bound to obſerve, Parents would not have ſo much to anſwer for, and young men would not be ſo ſtrangely guilty of lewdneſs and debauchery &c.

And in all probability, had *Nathaniel Butler* (the Subject of this diſcourſe) been religiouſly brought up in his yonger years, and with his Mothers Milk, ſuckt in the ſincere word of Grace, doubtleſs he had never arrived to that height of wickedneſs, nor committed thoſe bloody crying ſins, which will make theſe few leaves to bluſh, and cauſe poſterity to admire.

Yet ſuch is the goodneſs of a gracious God (that none might deſpair) that he cals him at the laſt hour,

hour, and gives him faith and repentance; ſets before him the hainouſneſs of ſin, and paſſes him a pardon; and no doubt he is now a precious Saint in Heaven.

But though God is thus merciful, yet he is juſt too; and though he performs extraordinaries, yet he expects we ſhould uſe the means; give me leave therefore dear country-men, to propoſe ſome things to you by way of Inſtruction and Admonition; and the rather becauſe this Penitent Murderer was born and brought up in the country; from whence many are ſent Apprentices to the City of *London*; and the Lord ſet it ſo upon your Spirits, and make it ſo effectual, that your Children and Servants may riſe up and call you bleſſed.

By way of Inſtruction.

FIrſt, Every Father is in his own houſe, a King, a Prieſt and a Prophet; a King to govern them, a Prieſt to pray with them, and a Prophet to inſtruct them, if you will take upon you to rule and govern Families, you muſt inſtruct them too; I know you would not be juſtled out of your command in your own houſes; do not therefore thruſt God out, through the want of your inſtructing office; prefer God in the firſt place, and you may reſt aſſured he will bleſs both you and yours.

Secondly, God commands Parents and Maſters that they ſhould inſtruct their children and Family in the principles of Religion, and that, not now and then, but diligently and conſtantly; its ſaid of *Abraham*, that he and his Family feared the Lord, let that good Patriarch therefore be your Preſident.

Thirdly, God commands children to learn of their Parents

Parents, and to hearken to their advice and inſtruction ; *My Son keep the Commandments of thy Father, and forſake not the Law of thy Mother* ; the Commandments of Godly Parents, are the very ſame with the Commands of God, and therefore ought carefully to be kept.

Fourthly, Conſider you are anſwerable for your Children and Servants, ſince their miſcarriages ſhall be put upon your account ; and remember thoſe two inſtances of good old *Eli*, and holy *David*.

Fiftly, conſider, they are the ſeed-Plot of Church and Commonwealth ; ſuch as they are when they ceaſe to be children, ſuch they will be when they begin to be men; if you ſuffer them to ſpend their time in ignorance, idleneſs, naughtineſs &c. what can you expect of them afterwards ; as youth leaves them, Manhood findes them ; good, if good ; if bad, ſtark naught.

Sixtly, The want of Family-Inſtruction, is the unhappy ground of that unſtableneſs in the Faith which diſcovers it ſelf ſo viſibly amongſt us at this day ; and makes ſo many like that Religion beſt, which is the neweſt, forſaking the good old way, and following every new mode of new Lights: being juſt like a ſhip without ballaſt, every guſt of wind over ſets it ; This, this is the cauſe of thoſe many ſad breaches and diviſions in Families ; while one runs one way another runs another way ; each party following the dictates of his own fancie ; which would be prevented were they timely inſtructed in the principles of Religion.

Seventhly, conſider it is a buſineſs of the greateſt concernment ; whatſoever is neglected, this ſhould not ; this is that *unum neceſſarium*, without which they cannot be happy ; for their Souls are much more precious then their bodys ; and their future

future eſtate is much more to be regarded, then their preſent. The greateſt happineſs you can procure for them here, is but tranſitory; but that whereof you deprive them through want of Inſtruction, is full, permanent and everlaſting.

Eightly, the eternal welfare of your Families depends upon it, this is life eternal to know God, and Jeſus Chriſt whom he hath ſent; How can they learn unleſs they be taught? How can they know the joys of Heaven and Torments of Hell; when many Parents are ſo ſordid, they will ſcarcely teach their children to read; much leſs acquaint them with their future eſtates. O you now that have the bowels of Parents, teach your children to know God and Jeſus Chriſt; do not, O do not betray your own fleſh and blood, and thoſe precious Souls, by your negligence.

Ninthly, you may then expect a bleſſing in them and what they undertake, when they are taught to obey for conſcience ſake. All other; both natural and civil ties, are too weak to keep Children to their duties, but this will do it. What is the reaſon of the great undutifulneſs and diſobedience of Children to their Parents, but that Parents are ſo careleſs of teaching them to know God, and have not imprinted theſe duties upon their conſciences, to reſtrain them from ſuch courſes. I do not ſay, that all that are ſo taught are obedient, and a comfort to their Parents; no grace is not by Generation, no more then their Souls. The Spirit blows where it liſteth; many a gracious man hath to his grief a graceleſs and ſtubborn Child. But this I am ſure of, that they who neglect the performance of this duty toward their children which God requireth, cannot with any good confidence expect that duty which their Children owe to them

them; they only may expect it, who conscionably make use of the means which God hath appointed them. Therefore I beseech you dear Country-men, as you expect a blessing from God upon your children; instruct them early in the principles of Religion; can you ever think they should be dutiful to you, and obedient to their Masters, when they pay not their devotions to their God; put in practice therefore these few foregoing instructions; and observe next the following Admonition.

The Admonition.

TO Parens and Masters of Families; hear what the Lord saith to you, *Ephes.* 6. 4. ἐν νουθεσίᾳ Θεοῦ, it is a puting of a thing into the mind, an urging and pressing of it, an informing and instructing the mind. *Leigh. crit. sac.* Now this Text tells you of two very great faults. *viz.*

First, In case admonishing of Children and Servants be totally omitted; where's then your obedience to God, who leaves their Education to your care? Nay, instead of giving good advice and examples to Youth, you many times (I mean many Heads of Families) rather ruine them, by living without Knowledge and without Conscience your selves. Oh consider this, and acquaint your selves with God and with Jesus Christ; that you may be able to acquaint all committed to your nurture with the same God, and with the same Lord Jesus Christ, the knowing of whom is the excellencie of knowledge.

Secondly, A word to men of care (but of very little care) in this thing: I grant you use prayer, and you read Sermon-notes sometimes, and the Scriptures themselves among your people at home but

but how often? and how earneſtly is that exerciſe; Alas, once it may be on the Lords day, and then [no great regard had how they profit, or whether they profit or no, ſo that ſomething be done, though nothing come by it by way of benefit to their Souls. 'Tis a wonderful weakneſs in many great Profeſſors of Religion, who will pray and beg of God ſtrongly upon their knees for Light, Knowledge, Grace and Holineſs to be given to their dear Children, and to their Servants; and yet theſe very perſons will contribute little or nothing beſides good wiſhes towards the converſion and welfare of ſouls, that (by their importunate ſupplications) ſeem to be precious in their eyes. If praying be all you have to do for your Family, what mean then thoſe many Scriptures that command the doing of many other duties beſides praying with, and praying for your people? and if prayer onely be not enough, why do you onely pray? Indeed 'tis well done, to wiſh well to them that dwell with you (though it be part) it is the leaſt part of your duty; doth not the Lord look for much more from you? doth he not charge Fathers and Mothers, and Maſters, to inſtruct, rebuke, correct their Children and Servants, and to call them to account concerning their profiting in Goſpel-knowledge? I am confident the careleſneſs of you in theſe things is that which renders Preaching ſo unprofitable. What will it profit you, or yours, to hear Sermons, and after that never to hear more of them? Take heed of ignorance and idleneſs; ignorance, in not knowing what ye ought to do; and idleneſs in refuſing to take pains with your people.

Mal. 3. 16. Formerly, *They that feared the Lord ſpake often one to another, and the Lord hearkened and heard;*

heard, and a book of remembrance was written be-
fore him for them that feared the Lord, and that
thought on his name. But now how seldom do we see Families conferring among themselves, Husband and Wife speaking of God and of Christ, that Children may learn. Where is a Master and Mistris, or Master and Dame that now adaies drop one gracious word in the hearing of their Servants the whole week or moneth, nay (it may be) the whole year throughout? is it any wonder then for young ones and inferiors to fall into evil ways, when you that are elder, and their Tutors and Governors, walk so loosely and unchristianly before them? Will you now search the Scriptures, and know your work, and do it entirely? will you be faithful and true to all those Souls the Lord hath entrusted you with? and take heed least their present miscarriages, and their after-condemnation be (and it will be, unless you do all that belongs to your part) charged upon your account. *Nathaniel Butler* hath given me under his hand, that if he had continued with one Master to whom he was turned over, he believed he never had come to such a pass as he did. The day is coming, when it will come to pass that God shall set your sins and defaults in order before your faces. And dare you then accuse God, or can you excuse your selves, when in truth it shall be laid to your charge, that such a Son, such a Daughter, such a Man-servant, or Maid-servant had never done so wickedly in one kind or other, they never had fallen into the snares of the Devil, nor fallen under the wrath of God; if we who had the nurturing, oversight, and admonishing of them, had done our duty.

Our next is the counsel of Christ in these two scriptures; That of *Paul* to the *Ephesians*, 5. 4. and

and latter end lately touched upon. *Bring them up in the nurture and admonition of the Lord*: That is, teach them to know, and love, to serve and fear the Lord; give them such nurture and instruction, such spiritual matter for their minds to work upon, as the Lord prescribeth by the Scriptures. The other Text of very great use and service to Masters, is in *Col.* 4. 1. *Masters, give to your Servants that which is just and equal, knowing that also ye have a Master in Heaven.* 'Tis not onely just and equal to give food and raiment, or knowledge or understanding in a Trade, to your Servants; but 'tis just and equal for you to give good counsel to your Servants to serve God; and till this be, you are unjust men, and unequal in your waies, unconscionable as to the souls of your Servants.

'Tis a very honourable character that the most High himself gives to *Abraham*, *Gen.* 18. 19. *For I know him, that he will command his Children and his Houshold after him, and they shall keep the way of the Lord.*—*Abraham* did not command his Children and Servants to honour him, and serve him onely, (for so most men are apt enough to lay their commands upon children and houshold) but his command required his Relations to walk in the way of God. If men would follow *Abraham* herein, what orderly, holy and reformed Families would then be found in the land? I hope that these Scripture-passages, and Passages of providence also (one whereof, and indeed a very sad one, you have seen in the foregoing Narrative) will touch your hearts and engage you to look after this, that you and your Children, you and your Servants be henceforth found in the way of the Lord.

Many Masters are very like the Egyptian Task-masters in two respects, which are both remarkable viz.

1. The

1. *The Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard bondage in Mortar and in Brick, and in all manner of service in the field; all their service wherewith they made them serve was with rigor*, Exod. 1. 13, 14. O the Rigor and bitterneſs that ſome ſervants abide during the time of their ſerving ſome men! how many mercileſs, harſh, cruel Parents and Maſters are more like *Egyptians* then *Iſraelites*, more like Turks then Chriſtians by their cruelty, provoking (directly againſt the Goſpel-Statute) Sons, Daughters, and Servants to do that which without unreaſonable provocation they would never have done.

2. Too many Heads and Rulers of houſes ſeem Egyptians rather then Chriſtians, not only in exacting ſervice from their inferiours with all ſtorminеſs and bitterneſs of ſpirit, but likewiſe in this ſence (more wicked then the former) that they will not (ſo far are theſe men from preſſing their ſervants to ſerve God) ſuffer them to goe and ſerve the Lord; do not ſome upbraid and revile, threaten and diſcourage Servants, and Sons, and Daughters, if they look after goodneſs and exactneſs of life? *Exod.* 7. 16. *And thou ſhalt ſay, The Lord God of the Hebrews hath ſent me unto thee ſaying, Let my people goe that they may ſerve me in the wilderneſs; and behold hitherto thou wouldeſt not hear.* I beg of you theſe two things. 1. That you would be content when your children and ſervants do perform to you reaſonable ſervice; and ſecondly, that you ſhould exhort and beſeech *them by the mercies of God to preſent their bodies a living ſacrifice, holy, acceptable to God, which is to Godward their reaſonable ſervice.* But leaſt I ſhould not prevail with you, I ſhall therefore direct my counſel and admonition to children and ſervants

themſelves that in caſe your Overſeers ſee not their duty, or do it not; yet your ſelves may make conſcience to carry it ſo towards God and all men that ye adorn thereby the Doctrine of God our Saviour.

Young people, hear what Chriſt commandeth, *Eph.* 6. 1. *Children obey your parents in the Lord, for this is right; this is well pleaſing unto the Lord, Col.* 3,20, The Lord is angry at, and diſpleaſed with diſobedient Sons and Daughters, *Eph, 6.* 5. 6. 7. 8. *Servants* (ſaith *Paul* a ſervant of Chriſt) *be obedient to them that are your maſters according to the fleſh,* for as to ſoul and conſcience Chriſt only is Lord and Maſter, and in this ſence we are forbidden to *call any man Maſter* (Matth. 23 8.) *with fear and trembling, in ſingleneſs of your heart, as unto Chriſt: Not with eye-ſervice as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord, and not to men. Knowing that whatſoevet good thing any man doth* (though never ſo mean a ſervant) *the ſame ſhall he receive of the Lord, whether he be bound or free.*

Obj. But ſome ſervant may ſay, My Maſter is a very harſh froward man, or elſe I could willingly ſerve him in ſingleneſs of heart.

Anſ. Thou art bound by the Goſpel to obey and be in ſubjection to ſuch a man, if he be thy Maſter, 1 *Pet.* 2. 18. 19. *Servants be ſubject to your Maſters with all fear,* (of neglecting their lawful commands) *not only to the good and gentle, but alſo to the froward: For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully: For, what glory is it, if when ye be buffeted for your faults, ye take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto ye were called, becauſe*

Chriſt

Chriſt alſo ſuffered for us, leaving us an example that we ſhould follow his ſteps; Who did no ſin, neither was guile found in his mouth; Who when he was reviled reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly. I confeſs it were well for Maſters (for wo to them that are naught and froward, making their ſervants to ſuffer words, and buffetings and other abuſes wrongfully) and well for Servants if they could ſerve men gentle and good; but however, they ſerve a God and Saviour that's good, and that will reward all that ſuffer leſſe or more for his ſake: As my advice to you is that you would honour and obey, and be faithful in all things to your Maſters, ſo I beſeech you ſhun all ſins, and all appearance of evil, but eſpecially flee from idle companions. *Prov.* 13. 20. *He that walks with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed.* Riotous, deboiſt, drunken, ſwearing, curſing, whoring wretches are fools in the ſenſe of Scripture; and ſeeing it is ſelf-deſtructive to be a companion with ſuch perſons, wilt thou walk any more with ſuch? drinking to drunkenneſs, Dicing and Carding are things of evill report, and very evill things; they lead likewiſe to other evils. *Nathaniel Butler* was a great Company keeper, and a great Gameſter, and what did he grow to at the laſt? 2. *Flee* (2 Tim. 2. 22.) *youthfull luſts. Flee fornication,* 1 *Cor.* 6. 18. But before a man will flee from any thing, he muſt ſee that thing to be dangerous; Now that Fornication, Uncleanneſs, and Whoredom is dangerous, I demonſtrate thus, (whereby it will appear every way deſtructive) that it 1. Endangereth Reputation, 'tis a diſhonour to the name and perſon of a Man or Woman, *Deut* 23. 17. *There ſhall be no whore of the daughter of Iſrael, nor a Sodomite,*

mire of the ſons of Iſrael: Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow; for even both theſe are abomination unto the Lord thy God. Rom. 1. 24. *Wherefore God gave them up unto uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies among themſelves*, Heb. 13. 4. *Marriage is honourable in all, and the bed undefiled* (implying the defiled is ſhameful) *but whoremongers and adulterers God will judge.* 2. Endangereth ſubſtance, *Pro* 29. 3. *Who ſo loveth wiſdom rejoyceth his father, but he that keepeth companie with harlots, ſpendeth his ſubſtance.* Now many have ſpent fair Eſtates by following this filthy ſin! Many ſpend their own ſubſtance, and that alſo which is not their own (but their Maſters or parents) upon impudent wicked whoriſh women; it is a diſgracing and impoveriſhing ſin; who ſees not this by experience oftentimes? 3. Following harlots will lead thee to Hell, will provoke God to take vengeance on thee *Jer.* 5, 7, 5, 9. *How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by them that are no gods; when I had fed them to the full then they committed adultery, and aſſembled themſelves by troops in Harlots houſes* (the vengeance of God will rout and miſerably deſtroy ſuch troops, when he ſets himſelf in array againſt them) *they were as fed horſes in the morning, every one neighed after his neighbours wife: Shall I not viſit for theſe things? ſaith the Lord, and ſhall not my ſoul* (wo then to their ſouls) *be avenged on ſuch a Nation as this!* Prov. 7. 25, 26, 27. *Let not thine heart decline to her ways, go not aſtray in her path, for ſhe hath caſt down many wounded* (wounded in their credit, wounded in their Eſtates, and wounded in their Conſciences) *yea many ſtrong men have been ſlain by her.* This is a bloody

bloody, wounding, ſlaying ſin. *Verſ.* 27. *Her houſe is the way to hell, going down to the chambers of death.* To live in chambering and wantonneſs is the way to lie down in the chambers of death. Remember the two young men named in the Narrative, who were lately bedfellows above ground, and now are become chamber-fellows below; for the fear of the Lord prolongeth dayes, but the years of the wicked ſhall be ſhortned; break off then ſpeedily from all ſin, as you hope for long laſting life here and for everlaſting life hereafter.

Obj. We can repent, and mourn, and pray hereafter: For did not *Nathaniel Butler* live a long time wickedly, and repented in a ſhort time at the laſt?

Anſw. Do not think that you can repent when you pleaſe; if you put off Repentance, you put it to a peradventure, 2 *Tim.* 2. 25. *In meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.* Do as *David* did, *Pſal.* 119. 20. who made *haſte and delayed not to keep the Commandements of God.* Delays in matters relating to life are moſt dangerous. I hope no man nor woman will preſume that the Lord is in any way obliged to wait upon them ſo long as they pleaſe; indeed it pleaſeth him to wait to be gracious; but who knows how neer to a period the time of Gods attendance on ſinners is? *Acts* 17. 30. *And the times of this ignorance God winked at, but now commadeth all men every where to repent.* 2 Pet. 3. 9. *The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs) but is long ſuffering to us ward, not willing that any ſhould periſh, but that all (as Acts* 17. 30. *men revery where) ſhould come to repentance.* The Goſpel of God, and the goodneſs of God are gone forth for this very end

to lead men to repentance, but if ſinners refuſe to repent, *then after their hardneſs, and impenitent heart* (under the Goſpel, goodneſs, and long-ſuffering of God) *they treaſure to themſelves wrath againſt the day of wrath*, Rom. 2. 5. 1 God hath a day of grace for every poor ſinner; 2. He hath a day of wrath for men finally impenitent. Think on it; is it not a thing proper and likely to provoke God againſt you *to ſwear in his wrath, you ſhall never enter into his reſt*, ſeeing men deſpiſe his goodneſs and do *receive his grace in vain?*

A Serious Advice to the Citizens of London, *by ſome Miniſters of the Goſpel in the ſaid City: Upon occaſion of that horrid Murder and dreadful Death of* NATHANIEL BUTLER, *an high Malefactor.*

Beloved in Chriſt,

AS we thought it a great duty lying upon us, before the execution of the ſentence of death upon *Nathaniel Butler* to lay out our ſelves to the utmoſt for the promoting of his ſpiritual and eternal good; in frequent praying with him, or for him; in endevoring to convince him of the ſuperlative greatneſs of his ſins, and in ſpreading the freeneſs of the grace of God in Chriſt before him, according to the penitential workings we obſerved in him. So having done our duty to him, (who is dead under the ſtroak of juſtice) and as is hoped with ſome

ſome ſucceſs too through the grace of God, for which we bleſs him) we humbly judge there is a further duty incumbent upon us unto you the inhabitants of this famous City, who have been ſpectators of this Tragedy, in a ſerious recommending of this providence to you and the duty which it calls for.

Pſal. 9.16. *The Lord is known by the judgment which he executeth.* And ſurely this latter Age (though an Age full of ſin) hath not ſet before you a more dreadful inſtance of mans ſinfulneſs, and Gods juſtice (though in the end ſweetned much with mercy) then that which in and upon this notorious Malefactor hath been laid before your obſervation. And therefore we cannot here be ſilent, but muſt take this advantage with all humility and affection to your ſouls good, plainly to open our hearts to you.

By ſome (we know beforehand) we ſhall be ſleighted and cenſured as men too buſie, and may be, as men too credulous; but in the preſence of God we can ſay, our aim is publick good and the diſcharge of our conſciences, and therefore we are not diſcouraged.

And we are not wholly without hope, but that ſome benefit may be reaped from theſe few lines, which here with all ſincerity we do preſent upon that late providence which hath been before you. That providence we ſay, which like the *Cloud* is on one ſide very dark, on the other ſide bright; very dark as to the mans ſin, but bright as to Gods mercy unto him, as is believed.

'Tis the daily and inward grief of our ſpirits, God knows it, that our Miniſtry is ſo ſucceſsleſs, that we ſee ſo little fruit of the Word Preached by us, that in a City where there is ſuch plain and powerful Preach-

Preaching, ſuch horrid ſins ſhould be committed: *This is a lamentation, and ſhall be for a lamentation.* But poſſibly ſome ſecure ſinners may be a little ſtartled and awakened by this terrible judicial hand of God; and ſo a word ſetting in with this providence may be more effectual then many in an ordinance. We cannot but comply with the will of God in the uſe of all means for the furtherance or your ſalvation. And oh that God would ſo bleſs this diſpenſation, that you all may *hear and fear and ſin no more!*

Touching the ſad occaſion, we will not enlarge upon that: the hainous murder, the abominable uncleanneſs, the wicked theft, of which *Nat. Butler* was guilty (of the former but once, which we ſpeak not by way of extenuation; for that 's too much, of the two latter very often) as alſo the ſhamefulneſs and dreadfulneſs of his death: theſe we paſs over, as being very well known to all of you. Neither ſhall we intereſt our ſelves in any narrative of the workings of God upon his heart, during his impriſonment, and at his execution; (though herein we could ſpeak much as being (for the moſt of us) very often with him in this time, and narrow obſervers of him.) Nor ſhall we expatiate upon ſome of thoſe great truths of the Goſpel, which this famous inſtance doth lead us to; Namely, that ſometimes it pleaſes God in the ſoveraignty and prerogative of his grace to ſeiſe upon the greateſt ſinners; and out of the courſeſt rubbiſh to erect the monuments of his unlimited mercy. 1 *Tim.* 1. 16. The Lord doth ſometimes rake the vileſt wretches, and hangs them out as patterns of his infinite love, that the freeneſs of his grace may be admired, and the greateſt of ſinners may be encouraged; but ſtill in the way of *Faith* and *Repentance*. We do

nor,

not, we dare not limit the Grace of God, as to exclude this Notorious and Bloudy ſinner from it; nay, we have good hope that through the infinite mercy of the Father, and the All-ſufficient merits of the Son, he is accepted to eternal life. Indeed, when we conſider the horribleneſs of his ſin, the greatneſs of his joy, after a ſhort humiliation (yet deep and thorough we hope) we eaſily conjecture, that ſome will queſtion both the prudence of any publication, and the truth of his Converſion. But we will meddle with neither of theſe, leaving men to judge of the former, and God alone (who ſearches and knows the heart) to judge of the latter.

Waving therefore all theſe things, our only deſign and buſineſs in this application, is to preſs upon you (the inhabitants of this City) to ſome of whom we are more nearly related in our reſpective Charges) the ſeveral duties which do naturally reſult from this Providence.

We would exhort you in the firſt place, To be thankful to God for his Reſtraining Grace; which though it be ſhort of his Renewing Grace, yet 'tis with all thankfulneſs to be valued: Oh! bleſs the Lord, who keeps you from thoſe ſins which *this* poor wretch was guilty of, that you are not Adulterers, Theeves, nay, Murderers and Malefactors, to *be puniſhed by the Judge*; this is the Lords mercy, 1 *Cor.*4.7. *Who makes you to differ from others?* Have not you the ſame Natures? Have not you the ſeed and ſpawn of all wickedneſs in you? And ſhould God leave you to the baſeneſs of your own helliſh hearts, would not you alſo run to all *exceſs* of ſin, and that with *greedineſs too?* When you read over this ſad ſtory, we beſeech you lay your hands upon your hearts, and ſay, What a mercy is it, I was neither the *Murderer* nor the *Murdred?*

We

We desire you to mourn over the crying sins that are to be found amongst us. Oh! the scarlet sins that swarm in *London*, even in *London!* Swearing, Drunkenness, Uncleanness, Profanation of the Lords Day, contempt of the Gospel, and of the Ministry thereof; nay, even Blood-guiltiness is to be found amongst us! Should not your souls, like the soul of righteous *Lot*, be *vexed* within you for these things, 2 *Pet.* 2. 7? Should you not all come up to be *Ezekiel*'s mourners, in the remembrance of them, *Ezek.* 9. 4? Especially, considering that these things are done in times of Reformation, and in a place of Vision, even in *London*, where the Light of the Gospel shines so gloriously; where the Word is Preached so plentifully and powerfully, even there these abominations are to be found. Will you not lay them to heart?

And what reason have you to admire the patience of God to this *City*: 'Tis a wonder *London* is not made as *Sodom*, that desolation doth not seise upon your houses, that you are not all swept away with the Beesome of sudden destruction, that you are not hung upon the Gibber as spectacles of Gods vengeance to all the Nations round about! What? so much provocation, and yet the City to stand! Oh the Patience and Long-suffering of God! Doubtless, if God had not a *Remnant* amongst you, who seek him daily, and fear his Name, you had been laid desolate long before now, *Isa.* 9.

We need not from hence to stir you up to submit to *Government*, and to bless God that you live in a place where Laws are executed. What a *Chaos!* What a wilderness of wild Beasts should we be, if Malefactors were not punished? What Confusion, Cruelty, Barbarousness, would over-spread all, if by wholesome Laws, and the care of

good

good Magiſtrates in the execution of them, we had not ſome Boundaries ſet to the luſts of men? whither would the heart of man run, if there were not ſome reins upon it? 'Tis ſad the Law of God will not keep men from ſin, but ſeeing it will not, 'tis mercy we have the Laws of man. Many are afraid of the *Gallowes*, which have no ſenſe of *Hell*.

This great ſinner is repreſented to you as an eminent inſtance of the Grace of God, and ſo we hope he was. 'Tis very neceſſary therefore, we ſhould here inſert a Caveat againſt the abuſing of this grace of God. How apt are we with the ſpider to ſuck poiſon, where with the Bee we ſhould ſuck honey? How many will be apt from hence to encourage themſelves in ſin, and to ſay, *Let us ſin, that Grace may abound*, Rom. 6. 1. Or, let us ſin, for Grace will abound. Man is not more prone to any thing, then to catch at eminent Acts of Grace, and to make that *fewel* to his *luſt*, which God intended only to be *food* to his *faith*. And never was there any age wherein there was more of this ſpirit of preſumption, then this wherein we live; inſomuch, that upon this very account, ſome of us were very inclinable to think, That 'twas better to have the ſtory of this man ſuppreſſed then publiſhed. But ſince providence hath ſo ordered it that it doth ſee the light, we cannot but annex to it an antidote againſt preſuming. Sinners, do not pervert this Grace of God; God lets you have it, to keep you off from the rock of deſpair, not that you ſhould run upon the rock of preſumption, *Deut* 29. 19, 20. If you ſin you may have mercy, but if you preſume to ſin, can you then expect mercy? Grace rejected may yet ſave you (though that will coſt you dear) but oh tremble to abuſe the Grace of God to encourage you in ſins!

God

God ſometimes gives ſome rare inſtances of his Grace to notorious ſinners, that none may *deſpair*, but he is very choiſe in theſe that none may *preſume*. 'Tis true, upon repentance the greateſt ſinner ſhall find mercy, but how do you know, that God will give you repentance? How many are in the ſame condemnation that this offender was, that die without any ſuch work upon them? we affectionately beſeech you and warn you, not to *turn this Grace of God into wantonneſs*.

Theſe things we hint in general; More particularly we ſhall addreſs our ſelves to you in the ſeveral capacities wherein you ſtand.

You the *Right honorable Magiſtrates of the City*, with all ſubmiſſion, and yet with all boldneſs we exhort you to do your duty. 'Tis not enough for you to puniſh ſin when 'tis before you, but you are to endevor the preventing of it; you ſee what is the ſad fruit of *Ale-houſes*, *Whore-houſes*, and ſuch places, we hope your zeal will yet continue, nay be heightned in the ſuppreſſing of them. Down with them, Down with them, ſpare them not; they are the Devils ſhops, and let him have no free Trade amongſt us: If you will, none ſhall have ſo many cuſtomers as he. How many Laborers drink that away at theſe houſes, which ſhould maintain their wives and children with bread? How are the youth of this City debauched at them? where they have their Gaming, Cheating, Whoring; and what not? Oh let your Reformation be ſevere and throughout in this particular! But herein bleſſed be God, we have great cauſe as well to commend as quicken the zeal of many. We heartily wiſh that thoſe who have power in the *Suburbs* of the City, would be as active in the reſtraining of ſin as you are; that thoſe places and perſons which you will not endure in

the

the City (the naming of which would foul our pen) might not be held up and harbored there; otherwise it will be small advantage to smother Whores out of one Hive, when they have another ready to receive them.

We hear and fear 'tis too true that Priests and Jesuites (those Romish Locusts) do swarm amongst us in the City and Suburbs: We beseech you for the sake of Jesus Christ, and for love to the Gospel, to put forth your power to the utmost for the discovering and suppressing of them. And the rather, because they and their party are so bold, as to intrude themselves upon prisoners condemned to die, to pervert them from the true Religion, (for this attempt they were bold to make upon *N. B.* before he was executed.)

We should also speak to our selves, and to our *reverend Brethren* in the Ministry. Doth not this providence speak something to us? Should we not from hence be stirred up in our several congregations, more vigorously to reprove sin, and to deter men from sin? Whither will sinners go, if we let them alone? Let our Preaching be lively, quick, powerful, by Gods blessing, it may be a means to prevent these abominable practises; However let's do this, and then let our hearers do what they will, their *bloud shall be required at their own hands*, Ezek. 3. 18, 19. we shall be free from it. Let us bear down drunkenness, adultery, &c. and such scandalous sins, and while we labor to preach down unbelief, let us take heed that presumption and gross sins do not break in upon us with a mighty breach.

Should we enlarge upon these things, we should be tedious. Our principal intendment was to speak a word to you the people and Citizens of this place, which we shall dispatch with all plainness and brevity.

ity, And here we will only take the liberty of adving you in the Notion of *Governors* and *Governed*.

You that are *Governors*, (we mean Governors of Families) give us leave to set in with this providence, nd to stir you up to make more conscience of the Family-duties and engagements, that lie upon you, in regence to your children and servants. Probably (if hings be not mis-represented) had there been a conscientious discharge of these duties in the Family, where his yong man lived, he had never come to this sad nd. But we had rather awaken then censure; Was not hat a brave resolution of *Joshuah*? *I and my house will erve the Lord*; Josh. 24.15. Gen. 18.19. Can you have a etter evidence of sincerity towards God, then a faithful coming up to relative and family-duties? Do not parents that send up their children to you, put a great rust into your hands? Are not their children dearer o them then all their outward comforts, and shall they miscarry under you for want of care? Will not their loud be required at your hands, if they perish through our neglect? Wil it not be sad to have children and servants to rise up in judgment against you and to bring in vidence at the great tribunal of Christ? *Lord, my Father ever minded me! Lord, my master never regarded me; I ight sin, he never reproved me; I might go to hell, it was all ne to him*; will not this be sad? will not this be sweet to ou, when you come to die to be able to say, Lord, *I have alked in my house with a perfect heart*? Psal. 101.2. lave you no love to Religion, to propagate it, and to rovide for its flourishing when you are dead and one? Doth not your neglect of family-duties make all he endevors of our godly Magistrates, and of godly Ministers to be ineffectual and frustraneous? God hath put into their hearts to do good, but 'tis but little they an do in publick, because you are so remiss in private. And 'tis the desire of our souls to beat down sin, but we groan under the sense of sad disappointment, and

this is one reason of it, *what we do at the Church, is not done by you again in your Families*; No setting on the Word, no praying over the Word, &c. Oh that these things might be as so many spurs in your sides, to quicken you to family-duties.

Set up Prayer in your Families; There's a curse pronounced upon the families that do not call upon God. The Lord be merciful to the thousands of families in the City, where there is scarce a prayer by the master of the family, from year to year. How can such hope for the blessing of God to be upon them, who though he gives mercy freely, yet *he will be sought unto* for it? *Ezek.* 36.37. How can such look for Gods *bounty*, who deny him his *worship*? Doth not *prayer* procure all your Family-comforts, and sanctifie all your Family-Comforts? *Morning* and *Evening* call upon God; and call in your servants, let them not want the benefit of prayer; 'twill be poor to *feed* their bodies, and to *starve* their souls. If you *eat* together, by all means *pray* together.

Catechize your children and servants; instruct them in the Fundamentals of Religion; would you keep them from error in the head, from looseness in the life, make conscience of this duty. How excellent, how necessary, how profitable is this ordinance, and yet how sadly is it neglected? we may in a great measure blame you for the many Heresicks, and erroneous persons with whom we swarm in these days.

Read and open the Scriptures to them, but do this with all humility and sobriety, or else there will be danger. These are the Magazine, the Treasury of all Knowledge, able to make you and yours *wise to salvation*; Let the *Word of Christ dwell richly* in you, and in all that belong to you.

See that they frequent the publick *Ordinances*, let them follow you to the house of God, not out of state but in love to their souls; and when they are there see they keep there, that they do not run out again to

Ale-

Ale-houſes and *Taverns* (as too many do, to our grief, and your ſhame be it ſpoken) when a publick Ordinance is ended, call them to an account, ſee what they remember, wherein they profit, how they reliſh the Word; this is to do good indeed to their ſouls.

Keep them to a ſtrict obſervance of the *Lords-day*; you will let them trifle away your days, then you'l hold them to their work; Oh! let them not trifle away the Lords day. Why do your children and ſervants ſtand gazing at your doors upon the Sabbath? Call them in, put them upon reading wholeſome books, and other exerciſes which are proper to the day; be not partakers of their ſin.

Whatever liberty you grant them at other times, hold them to a cloſe ſanctification of the Sabbath. And ſpend this day with them in *prayer*, *repetition*, *ſinging of pſalms*; This is to make your Families as ſo many *little Churches* of Jeſus Chriſt. How little conſcience do the generality of you make of Sabbath-duty; we might ſadly bemoan this before the Lord. For your ſelves you can make that day which is a day for Phyſick for the ſoul, to be the day for phyſick for the body; you cannot ſpare time all the week long, you'l take it upon the Lords day. And for your children and ſervants, let them walk in the field, play in the ſtreets, ſleep in their beds, or drink in Taverns, 'tis all one to you. Will God bear this from you? Certainly, this will be bitterneſs in the end.

Do not indulge your ſervants in *idleneſs*, that is the bane of youth, the Devils in-let to all temptations.

An idle perſon is like tinder that will take every ſpark that falls upon it, let them be out of employment, 'tis a thouſand to one but preſently they are in ſome ſin. And yet thoſe that know how to uſe their liberty, let them have it ſometimes for lawful recreations; but this we leave to your prudence.

In the purſuit of your own pleaſures and conveni-

eneeſs have a care of your families; Many of you go to your Countrey houſes (we condemn you not for it) but what becomes of your ſervants? As *Eliab* ſaid to *David, with whom have you left thoſe few ſheep in the wilderneß?* Whilſt you are in your pleaſant gardens gratifying your ſelves in your creature-enjoyments, who takes care of them that are left behind to pray with them, to inſtruct them, to ſee they ſanctifie the Sabbath; the health of ſome maſters bodies is the ruine of their ſervants ſouls.

Set them in all things a good example; if they ſee you can ſtrain in defrauding others, they'l eaſily come to ſtrain in the defrauding of you; let them ſee you fear to ſin, and that will be an awe upon their ſpirits againſt ſin.

Take your Apprentices out of Religious families in the Country; Many of you are puniſhed with vexatious ſervants, you may thank your ſelves for it; you take your Apprentices by the pound, not by good education; who will give moſt, not who will deſerve moſt, and you ſmart for it afterwards.

Keep up Diſcipline, or rather reſtore it again; How is it faln in theſe times, how is it almoſt loſt amongſt us in the City? The reins which your predeceſſors held with a very ſtrict hand, are very looſe in yours; many of your ſervants will do what they liſt, and you let them alone; we do very much lament the low ebb of Diſcipline and Government, and judg that to be one cauſe of the many diſorders which are among us; we heartily wiſh it may be reſtored in Church, in State, in Families; if this be wanting, all things run up to ſtrange confuſion.

In particular, it is of great uſe to prevent much wickedneſs to look to the keys and doors of your houſes, & to have them in your own cuſtody, not in your ſervants, that ſo an occaſion of ſinning may be cut off from thoſe that ſeek ſuch occaſions as moſt fit for their pernicious deſigns.

But

But how do these Heads swell upon our hands, though we do but name them! These are some of the things which we should present to the serious consideration of you, who are *Governors* of Families; and the Lord make them useful to you.

A word to the *Youth* and *Apprentices* of this City, and we have done. Oh that you would hear us now, lest you *mourn* at the last, and say, *How have we hated instruction, and our hearts despised reproof? And have not obeyed the voice of our Tearchers, nor inclined our ear to them that instructed us.* This *Great Offendor* was one of your Rank; had he taken the advice of Gods Word, his sin had not been so great, nor his punishment so terrible. Of all, we fear, our counsel to you will be the most successless; Youth is rash, inconsiderate, vain, proud, but sometime or other you will remember what we say.

Take heed of *lesser sins.* Little sins will make way for greater sins; if you sip of sin, you'l be drunk of it at last. How modest is sin at first, but when 'tis gratified, it growes impudent. This poor man lately executed, first he began to game, then to steal, then to whore, and then to murder.

Be careful of your company: associate with them that fear God; say unto them that are vain and wicked, *Depart from us, for we will keep the Commandments of God*, Psal. 119. 115. Bad company is the way to corrupt and spoil you: *Can a man touch pitch, and not be defiled?*

Read the Scriptures much; by them you must stand or fall to all eternity; when we walk by you in your shops, we see many have their Play-Book in their hands, but few have the *Bible* in their hands; the shop-book is open, but the Bible is shut.

Entertain high thoughts of Holiness and holy men: The froth of your wits runs out too often in jeering godliness; but take heed, that's not a thing to be so dealt

dealt withal. Many of you count sin to be gallantry, and Religion but a low and disgraceful thing. God convince you of your folly.

Frequent Publick Ordinances, especially upon the Lords-day, because you have not opportunity so to do upon the week days. You'l find more comfort in the Word and Prayer, then in all your youthful delights.

Keep the Sabbath; you have six days, let God have one; can he have less? God out of special respects to servants, hath instituted and sanctified this day How can you hope to keep an everlasting Sabbath in Heaven, if this Sabbath on earth be profaned by you. Many go Tiburn, lamenting the profanation of the Lords day, as that which ushered in all their wickedness.

Every day spend some time in private Prayer; 'tis but rising a little the earlier, and going to bed a little the later; you shall never be the worse for that time you spend in the service of God.

Be subject and obedient to your Masters; study how to please them; bear with their passionate infirmities: *Do not purloin, but shew all good fidelity, that the doctrine of God our Savior may be adorned*, Tit. 2. 9, 10. Be diligent in your Callings; if you be idle, Satan will get an advantage. The sitting bird is easily shot, and the standing water gathers filth.

Love those that curb you, and restrain you in ways of sin; they are your best friends: 'tis better to be held in, then to have a wicked liberty; 'tis better to have lust restrained, then satisfied. Be not angry with those who cannot see you damn your souls, and let you alone.

Enter upon the ways of God betimes, the sooner the better: Shall the Devil have the best draught, and shall God be put off with the lees and dregs, *Eccl.* 12. 1.

Live always as in Gods sight, and know, if you sin, God will certainly find you out one time or other. Alas, how many ways has God to bring the most hidden works

works of darkneſs to light; ſometimes by ſtartling mens own conſciences to an accuſation of themſelves, ſometimes by awakening ſome of their complices to the diſcovery of the reſt. If you ſin together, you ſhall ſmart together. Let this ſad example never be forgotten by you for this: Thoſe that were confederates in ſin, are made inſtruments and occaſions of miſery each to other. Look not upon ſin in the pleaſure of it, but in the danger of it: The Wine ſparkles in the cup, but 'twill be poiſon in the belly. Fear the ſtroaks of God more then the ſtroaks of man; What's a ſetter, a dungeon, a gallowes, to Hell fire? Mortifie a ſpirit of pride. Never ſuch pride amongſt the youth of the City as now; What vanity in apparel? what ſupercilioufneſs in carriage? what contempt of Authority? Oh, *be clothed with humility*, 1 Pet. 5 5. Give not way to imaginary, ſpeculative heart-ſins; Murder in the heart, will ſoon be Murder in the hand; uncleanneſs allowed in the thoughts, will come to bodily uncleanneſs at the laſt. Keep Satan at a diſtance, if he get in, he'l be too hard for you.

To ſum up all: A dreadful ſpectacle of Gods juſtice, and of the fruit of ſin, hath been lately ſet before you, we beſeech you in the bowels of Jeſus Chriſt, break off from all your ſinful ways by repentance; *One* is ſmitten that *many* may fear; He's a warning to you, take heed leſt you be made a warning unto others. If you would avoid his *end*, walk not in his *ſins*; as ſecure as you are, if you will allow your ſelves in that which is evil, you do not know whither the Devil will carry you in a way of ſin, or to what God will bring you in a way of puniſhment. *Stand in awe therefore and ſin not*, Pſal. 4.4. *Flee youthful luſts*, 2 Tim. 2. 22. *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10.12. Every day pray that God will keep you from and ſtrengthen you againſt temptation: Say not, 'tis not poſſible I ſhould ever be ſo vile as this Maleſactor

was;

was? Alas, if God leave you you'l be as bad as he. *Bleſſed is the man that feareth always, Prov.* 28.14. In all things ſo carry your ſelves according to the rule of the Word, that you may neither fall into the hands of men, nor into the hands of God, which is far the moſt dreadful. *'Tis a fearful thing to fall into the hands of the living God*, Heb. 10 31.

That Governors and Governed may thus diſcharge their duties, ſhall be the great deſign of our Miniſtry by Gods aſſiſtance, and our conſtant prayer at the Throne of Grace.

Septemb. 11. 1657.

Edmund Calamy.	*Simeon Aſhe.*
Arthur Jackſon.	*Thomas Caſe.*
James Nalton.	*Will. Taylor.*
Tho. Jacomb.	*Roger Drake.*
John Fuller.	*Will. Jenkyn.*
Rich. Hutchinſon.	*Geo. Griffith.*
Thomas White.	*Matthew Poole.*
Thomas Parſon.	*Dan. Batcheler.*
Thomas Doolittle.	*Ralph Venning.*

BRITISH MUSEUM

FINIS.